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AN ACCOUNT

OF

THE NATIVES

OF THE

TONGA ISLANDS,

IN THE SOUTH PACIFIC OCEAN.

WITH

AN ORIGINAL GRAMMAR AND VOCABULARY

OF

THEIR LANGUAGE.

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COMPILED AND ARRANGED FROM THE EXTENSIVE COMMUNICATIONS OF

MR. WILLIAM MARINER,

SEVERAL YEARS RESIDENT IN THOSE ISLANDS.

BY JOHN MARTIN, M. D.

"The savages of America inspire less interest .... since celebrated navigators have "made known to us the inhabitants of the islands of the South Sea .... The state of "half-civilization in which those islanders are found gives a peculiar charm to the "description of their manners .... Such pictures, no doubt, have more attraction than "those which pourtray the solemn gravity of the inhabitant of the banks of the "Missouri or the Maranon." *Preface to Humboldt's Personal Narrative.*

IN TWO VOLUMES.

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CHAP. XV.

The king annihilates the divine chiefdom of Tooitonga, and the ceremony of *inachi*—Mr. Mariner's adopted mother departs for Hapai—The stratagem used to prevent her female attendants from accompanying her—Spirited speech of Tálo on this occasion—All communication with the Hapai islands shut up—The king's extraordinary attention to the cultivation and defence of the country—Interesting anecdote respecting two chiefs, Hála A'pi A'pi and Tálo—Attempt from the people of Hapai—Mr. Mariner discovers an European vessel whilst on a fishing excursion: his men refusing to take him on board, he wounds one mortally, and threatens the others, upon which they paddle towards the ship—Anecdote of the wounded man—Mr. Mariner's arrival on board, and reception from the captain—The king visits him in the ship: his behaviour on board: his earnest wish to go to England—Mr. Mariner sends on shore for the journal of the Port au Prince, and procures the escape of two of his countrymen—Further transactions on board—He takes a final leave of the king—The ship sails for the Hapai islands.

IN consequence of Tooitonga's death, the great obstacle to shutting up the communication with Hapai was, for a time at least, re-

moved; but that it might be so more completely, the king came to a determination of having no more Tooitongas, and thus to put a stop for ever to the ceremony of *inachi*; for he conceived that there was very little public utility in what was supposed to be the divine authority of Tooitonga; but that it was, on the contrary, a great and useless expense to the people. This measure, as may be imagined, did not prove very objectionable to the *wishes* of the multitude, as it relieved them from the *inachi*, a very heavy tax; and, in times of scarcity, of course extremely oppressive. In regard to the religious objections which one might suppose would be started against the endeavour to set aside an institution so ancient, so venerable, and so sacred, as that of Tooitonga's divine authority,—it must be noticed that the island of Tonga had, for many years, been deprived of the power, presence, and influence of Tooitonga, owing to its political situation; and, notwithstanding, appeared in the eyes of Finow, and of all his chiefs, warriors, and subjects, to be not less favoured with the bounties of heaven and of nature than the other islands, excepting the mischief and destruction which arose from human passion and disturbances: and if Tonga could

exist without this divine chief, why not Vavaoo, or any other island? This strong argument growing still stronger, upon a little reflection, brought the chiefs, matabooles, and older members of society, to the resolution, that Tooitonga was of no use at all; and the people themselves, ever willing to fall into measures that greatly promote their interest, notwithstanding a few religious scruples, very soon came to be of the same opinion too.

As soon as Finow had come to this determination, and to that of shutting up all communication with the Hapai people, it became necessary to acquaint Tongamana, at his next arrival, with this new regulation, and to forbid him ever to return to Vavaoo again. In the mean time, however, as Finow had promised Tooi Bolotoo that his daughter (Mr. Mariner's adopted mother) should be allowed to proceed to him at the Hapais, she was ordered to get herself and attendants ready to accompany Tongamana on his way back. Now it happened this person had a great number of female attendants, many of whom were some of the handsomest women at Vavaoo; and, as the leave granted to her to depart was equally a licence for the departure of her attendants, Finow became apprehensive that the alienation of

so many fine women from the country would occasion considerable discontent among his young men, and would perhaps tempt some of them to take the same step. He sent, however, for Máfi Hábe, and told her, that, with her leave, he would contrive some means to keep back her women, whose departure might occasion so much disturbance: in this intention she perfectly coincided, as she should have little use for them hereafter, in the retired life she meant to lead with her father,—two favourite attendants, however, excepted, whom she begged to take with her. Matters being so far agreed on, Finow, to avoid the appearance of injustice on his part, gave Mr. Mariner instructions how to act, with a view to bring about his object, as if it were a thought and impulse of his own. Accordingly, when Tonga-mana's canoe was ready to depart, and every one in it, save Máfi Hábe and her attendants, she was carried on board, and her two favourite attendants immediately followed: at this moment, when the rest of the women were about to proceed into the canoe, Mr. Mariner, who had purposely stationed himself close at hand with his musket, seized hold of the foremost, and threw her into the water, and forbad the rest to follow, at the

peril of being shot. He then called out to Finow's attendants, who were purposely seated on the beach, to come to his assistance, pretending to express his wonder at their folly, in permitting those women to leave them, for whose protection they had often hazarded their lives in battle: upon this (as had been previously concerted) they ran forward, and effectually prevented any of them from departing. At this moment, while their lamentations rent the air, Finow came down to the beach; and enquiring the cause of this disturbance, they told him that Togi (Mr. Mariner) had used violent measures to prevent their accompanying their beloved mistress, and that the young chiefs had cruelly assisted him. One of these chiefs (Talo) then addressed Finow:—"We "have all agreed to lose our lives rather than "suffer these women, for whom we have so "often fought, to take leave of us for ever. "There is good reason to suppose that we "shall soon be invaded by the people of Ha-"pai: and are we to suffer some of the finest of "our women to go over to the men who will "shortly become our enemies? Those wo-"men, the sight and recollection of whom "have so often cheered our hearts in the time "of danger, and enabled us to meet the

"bravest and fiercest enemies, and to put them "to the rout? If our women are to be sent "away, in the name of the gods, send away "also the guns, the powder, and all our spears, "our clubs, our bows and arrows, and every "weapon of defence: with the departure of the "women our wish to live departs also, for "then we shall have nothing left worth pro- "tecting, and, having no motive to defend our- "selves, it matters little how we die."

Finow upon this was obliged to explain to Tongamana the necessity of yielding to the sentiments of these young chiefs, to prevent the discontent and disturbance which might otherwise take place. The canoe was now ordered to leave Vavaoo for the last time, and never more to return, for if she or any other canoe should again make her appearance from Hapai, her approach would be considered hostile, and proper measures would accordingly be adopted. At this moment, the women on the beach earnestly petitioned Finow to be allowed to take a last farewell of their dear and beloved mistress, which on being agreed to, nearly two hours were taken up in this affecting scene.

From this time Finow devoted his attention to the cultivation of the island; and the exer-

tions of this truly patriotic chief were so far successful that the country soon began to promise the appearance of a far more beautiful and cultivated state than ever: nor did he in the mean time neglect those things which were necessary for the better defence of the place, and accordingly the fortress underwent frequent examination and improvements.

In the midst of these occupations, however, a circumstance happened which might have been the cause of much civil disturbance. It is well worth relating, as it affords an admirable character of one of the personages concerned, and shews a principle of honour and generosity of mind, which must afford the highest pleasure to those who love to hear of acts worthy the character of human nature. On one of the days of the ceremony known by the name of *tow tow**, which is celebrated on the marly, with wrestling, boxing, &c., a young chief, of the name of Talo, entered into a wrestling-match with Hala Api Api (the young chief who, as may be recollected, was mentioned on the occasion of Toobo Neuha's assassination). It should however be noticed, that a few days

* An offering to the god of weather, beginning at the time when the yams are full grown, and is performed every tenth day for eighty days.

before, these two had held a debate upon some subject or another, in which neither could convince the other. It is usual on such an occasion, to prevent all future fruitless argument upon the subject, to settle the affair by wrestling; not that this mode is considered in the light of a knock-down argument, perfectly convincing in its nature, but it is the custom for those who hold a fruitless contention in argument, to end the affair the next opportunity, by a contention in physical strength, after which the one who is beaten seldom presumes to intrude his opinion again on the other, at least not upon the same subject. Hala Api Api therefore challenged Talo on the spot. For a long time the contest was doubtful; both well made, both men of great strength: at length, however, it was the fate of Talo to fall, and thus the contest ended. The fallen chief, chagrined at this event, could not allow, in his own mind, that his antagonist had overcome him by superior strength, but rather owing to an accidental slip of his own foot; and consequently resolved to enter the lists with him again at some future and favourable opportunity. This occasion of the ceremony of *tow tow* presenting itself, Talo left his companions and seated himself immediately opposite Hala Api Api;

a conduct which plainly indicated his wish that the latter in particular should engage with him: a conduct, too, which, though sometimes adopted, is generally considered indicative of a quarrelsome disposition, because the challenge ought not to be made to one in particular, but to any individual among those of a different place or party who chooses to accept it. As soon as Hala Api Api and his friends perceived this, it was agreed among them that he alone should oppose him. In a short time Talo arose and advanced; Hala Api Api immediately closed with him and threw him, with a severe fall. At this moment the shouts of the people so exasperated Talo, (for he had made sure in his own mind of gaining a victory) that, on the impulse of passion, he struck his antagonist, whilst rising off him, a violent blow in the face; on which Hala Api Api threw himself in a posture of defence, and demanded if he wished to box with him: Talo, without returning an answer, snatched a *tocco tocco**, and would evidently have run him through the body if he had not been withheld. Hala Api Api, with a nobleness of spirit worthy of admiration, seemed to take no notice of this, but smiling

* A spear about five feet long, used by them as a walking stick, but seldom employed in battle.

returned to his seat amid the acclamations of the whole assembly. All applauded his greatness of soul, as conspicuous now as on other occasions; Finow in particular shewed signs of much satisfaction, and in the evening, when he was drinking cava with the matabooles, whilst this noble chief had the honour to wait on them, the king addressed himself to him, returning thanks for the presence of mind which he had proved, and his coolness of temper; which conduct had placed his superiority and bravery in a far more splendid light than if he had given way to resentment: and as to his retiring, without seeking farther to prolong the quarrel, he was convinced (he said) that he had in view nothing but the peace and happiness of the people, which would undoubtedly have been disturbed by an open rupture with a man who was at the head of so powerful a party. To this the young chief made only this reply: "*Co ho möóni*;"* and appeared overcome by a noble modesty, at being so much praised (contrary to custom) before so large an assembly.

In the mean while, Talo, conscious of his error, and ashamed to appear in public, retired

* Meaning literally, "it is your truth:"—that is, what you say is true.

to one of his plantations called *Mote;* whilst Hala Api Api, imagining what must be the distress of his feelings, resolved upon a reconciliation, and having intimated this to his men, he desired them to go armed, in case any misunderstanding should accidentally arise. Accordingly, one morning he and his men left the *mooa*, after having given out that he was going up the country to kill some hogs of his that were running wild: this he did lest the circumstance of his men being armed should give rise to false and dangerous suspicions respecting his intention; and, at the same time, he invited several of Finow's men to come and partake of the feast. As soon as they had left the fortress, he imparted to them all his real intention to offer Talo his former friendship, and to assure him that he had forgotten the late affair. When they arrived near the plantation, Hala Api Api went on a short distance before, and on entering the house found Talo fast asleep, attended only by his wife and one of her servants: they were both employed in fanning him. He left his spear on the outside of the house, and carried his club in with him. The noise he made on entering awoke Talo; who, imagining that the other had come to assassinate him, started up, seizing his club,

rushed out of the house, and fled: Hala Api Api pursued him, taking with him his spear: his feelings now being greatly hurt to see one fly him so cowardly, who of late had matched himself as his equal, he at length became so exasperated that he threw his spear at him; which, however, fortunately got entangled in some bushes. At this moment Talo was considerably in advance, in consequence of the time which it took the other to go back to the door for his spear: he was noted, however, for his swiftness, and conscious that he should overtake him, he continued the pursuit. Before Talo had crossed the field of high grass adjoining his house, he was under the necessity of throwing off his gnatoo, and very shortly after he threw away his club too. Hala Api Api stopped to pick it up, and thus loaded with two clubs he bounded after him with such extraordinary fleetness, that before they had half crossed the next field he overtook him, and catching hold of him by a wreath of flowers that hung round his neck, exclaimed with generous indignation, "Where did you expect to "escape to? Are you a bird that you can fly to "the skies; or a spirit that you can vanish to "Bolotoo?—Here is your club, which you so "cowardly threw away; take it, and learn that

"I come not to deprive you of life, but to prof-
"fer you again my friendship, which you once
"prized so highly:" with that he embraced him, and tearing his own gnatoo, gave him half to wear. By this time Hala Api Api's men coming up, he dispatched them immediately to the garrison, to prevent any disturbances which might arise from a false report of this adventure: for a few of Talo's men being near the house, and mistaking Hala Api Api's intention, imagined the fate of their chief inevitable, and had betaken themselves immediately to the garrison, with a view to excite the adherents of Talo to revenge his death; for he was a powerful chief, had belonged to the former garrison, and would undoubtedly have had most of the chiefs of Vavaoo for the avengers of his cause. The two chiefs returned as soon as possible to Felletoa, to shew the people that they had entered again into a friendly alliance. When they arrived they found the whole place in such a state of disturbance, all being up in arms, party against party, that in all probability if they had arrived a little later, war would already have broken out. At the sight of them, matters were soon adjusted; and their mutual friendship became stronger than ever.

A short time after this, the people of Hapai

clearly shewed their intention of commencing hostilities; but were defeated in the very act by the vigilance and bravery of some of Finow's young warriors, among whom Mr. Mariner had the honour to take an active part. One day most of the large sailing canoes were launched, for the double purpose of procuring from some of the outer islands a quantity of coarse sand, and to convey those whose business it was to cut flag-stones for the grave of Tooitongá, to different places for that end. Owing, however, to contrary winds, they were not able to make the shores of Vavaoo that evening; and, in consequence, Finow, who was with them, proposed to remain at the island of Toonga during the night. A short time after, they received intelligence from a fisherman that a canoe, apparently from Hápai, was approaching, and, as was supposed, with an hostile intent, as she had a quantity of arms on board, and many men! In consequence of this, the young warriors requested of Finow leave to proceed in a number of small canoes (as the wind was unfavourable for large ones), and endeavour to cut them off. After a due consultation this was granted; and eleven canoes, manned with the choicest warriors, paddled towards the island of Toonga. As

it was a moonlight night, the enemy saw them, and prepared to receive them; concealing themselves behind certain bushes at a small distance from the beach, where they supposed Finow's men would land: they were right in their conjecture, and, as soon as Finow's warriors were landed, the enemy rushed upon them with their usual yell, and occasioned much disorder and alarm, but soon rallying, they pressed on them in return so closely and bravely, that they were obliged to retreat towards the place where their canoe lay; and here a most severe conflict ensued. Unfortunately, in hurrying on shore from the canoes, Mr. Mariner's ammunition got wet, which rendered his musket of little use, hence he was obliged to employ only a bow and arrows. The enemy, finding themselves so well matched, and thinking they might soon be attacked by forces from the main land (Vavaoo), they embarked as speedily as they could; but, in doing which, they lost ten or twelve men. Mr. Mariner again tried to use his musket, and, after repeated trials, succeeded in shooting the two men that steered (it being a double canoe), after which he returned with his own party to their canoes, leaving nineteen of the enemy dead on the field, besides the two killed in the canoe: their

own loss were four, killed on the spot, and three others, who died afterwards of their wounds. The enemy were about sixty in number; themselves about fifty. In this affair Mr. Mariner unfortunately received a violent blow on the knee by a stone from a sling, which lamed him for a considerable length of time. It appeared from the account of a boy, who was wounded and taken prisoner, that the enemy intended to proceed as secretly as possible to the westward of Vavaoo, and, under cover of the night, to make incursions on shore, and do all the mischief in their power.

For the space of about two months after this affair, no circumstance worthy of note took place: no other attack from the people of Hapai was attempted, and all seemed peaceable and quiet. At the end of this period, however, there happened a circumstance, the most fortunate of all to Mr. Mariner, viz. that of his escape. In this time of peace, when he had nothing in which to employ himself, but objects of recreation and amusement, sometimes with Finow, or other chiefs, and sometimes by himself, among several amusements, he would frequently go out for two or three days together, among the neighbouring small islands, on a fishing excursion: as he was one evening

returning homeward in his canoe, after having been out three days, he espied a sail in the westward horizon, just as the sun had descended below it; this heart-cheering sight no sooner caught his attention than he pointed it out to the three men in the canoe with him (his servants that worked on his plantation), and desired them to paddle him on board, holding out to them what an advantageous opportunity now offered itself to enrich themselves with beads, axes, looking-glasses, &c.; an opportunity which they might never again meet with: to this they replied, that they had seen her before, but that their fear of his wishing to go on board prevented them from pointing her out to him, for they had often heard their chiefs say, that they never meant to let him go if they could help it; and hence they were apprehensive that their brains would be knocked out, if they suffered him to escape. Mr. Mariner then condescended to entreat them to pull towards the vessel, promising them very rich rewards. After conversing together, and muttering something between themselves, they told Mr. Mariner, that, notwithstanding the esteem and respect they had for him, they owed it as a duty to their chiefs to refuse his request; and, upon this, they

began to paddle towards the nearest shore. Mr. Mariner instantly demanded, in an elevated tone of voice, why they talked about the fear of chiefs; were they not his servants, and had he not a right to act with them as he pleased? He then took in his hand his musket from behind him, when the man who sat next immediately declared, that, if he made any resistance, he would die in opposing him, rather than allow him to escape; upon this, Mr. Mariner summoned up all his strength, and struck him a most violent blow, or rather stab, near the loins, with the muzzle of the piece, exclaiming at the same time, "*Ta gilio Hotooa, ca ho mate e**." This lunge produced a dangerous wound, for the musket being a very old one, had grown quite sharp at the muzzle, and was, besides, impelled by the uncommon force with which, inspired by the prospect of escape, he felt himself animated; the man immediately fell flat in the bottom of the canoe, senseless, and scarcely with a groan†. Mr.

* Meaning, literally, "Strike your Hotooa, there's your "death!" which are forms of energetic expressions, used like oaths, on extraordinary occasions, calculated to express vengeance.

† This man, whose name was Teoo Fononga, well deserved the fate he met with: he used to beat his wife unmer-

Mariner instantly pulled his legs out straight: he then presented his musket to the other two, who appeared somewhat panic-struck, and threatened to blow out their brains if they did not instantly obey his orders, and pull towards the vessel. They accordingly put about, and made towards her. The one that Mr. Mariner wounded was a piece of a warrior, but the other two had never been in battle, and, as he supposes, did not know but what he could fire off his musket as often as he pleased without loading it: be this as it may, they were now perfectly obedient, and he encouraged them farther, by reminding them that they had a good excuse to make to their chiefs, since it was by compulsion, and not by will, that they acted. In the mean time, he kept a strict eye both upon them and the man in the bottom of the canoe; upon those, lest they should take an opportunity to upset the canoe, and swim to the shore, with which they were well acquainted, and upon this, lest he

cifully, for which Mr. Mariner had frequently knocked him down with a club: he formerly had a wife who, in time of scarcity, he killed and ate: since that time having several children, more than he wished, he killed a couple of them to get them out of the way. His best quality was being an excellent fisherman, and a very hard-working fellow.

should recover and attempt the same thing, or else make an unexpected attack: fortunately he did not stir the whole night*. They did not come up with the vessel till about daylight next morning, owing to the distance they had to go, for they were about four miles off the north-west part of Vavaoo, and the ship bore west-south-west, about five miles distant, steering under easy sail, to the south end of that island: besides which, they were much fatigued with having pulled about the whole day against a heavy sea, and were short of any provisions, except raw fish. During the whole night, the man in the bottom of the canoe lay perfectly still, and shewed no signs of life, except a slight gurgling noise in his throat, which was heard now and then. As soon as the canoe pulled up along side the brig, Mr. Mariner, without stopping to hail, on the impulse of the moment, jumped up into the main chains, and had liked to have been knocked overboard by the centinel, who took him for a native, for his skin was grown very brown,

* It may be remarked, also, that this was the season for sharks, and their consciences, probably, were not quite clear from having infringed some prohibition or another, in consequence of which, according to their notions, they were liable to be devoured by sharks.

his hair very long, and tied up in a knot, with a turban round the head, and an apron of the leaves of the chi-tree round his waist: this disguise would have warranted the conduct of the centinel, but, as soon as Mr. Mariner spoke English, and told him he was an Englishman, he allowed him to come on deck; where he addressed the captain, who cordially shook hands with him. The latter had heard from the captain of a schooner the whole unfortunate affair of the Port au Prince; for the schooner brought away two men from one of these islands during the time that Mr. Mariner was in another quarter, upon some business for Finow.

The captain presented him with a pair of trowsers and a shirt; the latter, it must be said, was neither very new nor very clean; in consequence, he took the pains to wash it, and hang it up in the rigging to dry; in the morning, however, it had disappeared, at the honest instigation of somebody; hence, his whole stock of apparel consisted of the said pair of trowsers; nor did he get better provided till he arrived in China, about seven weeks afterwards. But to return to the subject; the brig proved to be the Favourite, Captain Fisk, from Port Jackson, about 130 tons burthen; had on

board about ninety tons of mother of pearl shells, procured from the Society Islands: she intended to make up her voyage with sandal wood from the Fiji islands, and thence to proceed to China.

Mr. Mariner requested the captain to give the men in the canoe, which brought him, some beads, as a reward for their trouble, &c.; and also an axe as a present for Finow. The captain liberally complied; and the canoe left the ship, with a message from Mr. Mariner to the king, requesting him to come on board. As to the wounded man, he was, in all probability, dead; at least the other two seemed to think so by his not stirring, and so took no trouble about him. By this time there were about two hundred small canoes near the vessel, and several large ones, so that the whole people of Vavaoo seemed to be assembled to view the brig, for the whole beach was also crowded. As the vessel was very short of provisions, a very brisk traffic was carried on with the natives by the captain and mate, for yams, hogs, &c.: hence orders were given to the crew not to purchase any trinkets, &c., till they had procured plenty of provisions. About the middle of the day Finow came along side with his sister, and several of her female at-

tendants, bringing off, as a present for Mr. Mariner, five large hogs, and forty large yams, each weighing not less than thirty pounds, and some of the largest sixty or seventy pounds: these things Mr. Mariner begged leave to transfer* to the captain, and presented them accordingly. Notwithstanding repeated messages from the chiefs on shore to Finow, requesting him to return, he resolved to sleep on board that night, if the captain would allow him, which he readily did. The women, however, intimated their wish to return, not liking the thought of trusting their persons among a number of strange men. Mr. Mariner found it very difficult to remove their scruples, by assuring them that they should not be molested. At length, however, they consented to remain, on his promise to take care of them, and to roll them all up in a sail, in which state they laid the whole night in the steerage; and, as they said, slept comfortably. As to Finow, he was very well contented with sleeping on a sail on the cabin deck. As the weather was remarkably fine, the brig did not come to an anchor, but stood off and on during the whole of the night. At day-light canoes came along

* It is a very common thing among the natives to transfer a present.

side in great numbers; but from prudent motives, dictated by former disasters, no more than three of the natives were allowed to come on board at a time, six centinels being kept constantly on deck for that purpose. In the canoes were several chiefs, who came to request Finow to return on shore, as the people were greatly alarmed lest he should form a determination of going to Papalangi (land of white people). They brought off some cava for him, but which he declined drinking; saying that he had tasted some on board (wine) which was far preferable: indeed, he considered it so much superior, that the thoughts of cava quite disgusted him. He made a hearty dinner at the captain's table—ate plenty of roast pork, with which he admired very much the flavour of the sage and onions: the fowls he cared very little about, but partook of some made dishes. The ladies also ate very heartily; but Finow handled a knife and fork, though for the first time in his life, with very great dexterity; sometimes, indeed, his majesty forgot himself a little, and laid hold of the meat with his fingers; but, instantly recollecting that he was doing wrong, he would put it down again, exclaiming, *wóe! gooa te gnalo!* Eh! I forget myself!

The natural politeness which he evinced on every occasion charmed the captain and the officers so much, that they could not help acknowledging that it far surpassed any other instance of good manners they had witnessed among the inhabitants of the South Sea islands; and not only in behaviour, but in intelligence, he seemed to excel: his inquiries about the use and application of what he saw were frequent, and indeed troublesome; but then his deportment was so affable, and his manner so truly polite, that nobody could be offended with him. He requested permission to lie down in the captain's bed, that he might be able to say what none of the people of Vavaoo could boast of, that he had been in a Papalangi bed. Permission being readily granted, he lay down, and was delighted with his situation; and said, that being now in an English bed, he could fancy himself in England. Some time after, being left in the cabin by himself, though watched unknown to him, he did not offer to take, or even touch, a single bead, or any thing else, excepting the captain's hat; but which, not choosing to put on without asking leave, he went on deck on purpose to request Mr. Mariner to obtain permission of

the captain for so great a liberty. So different was he from the generality of these islanders, who, stimulated by curiosity, if not by a less honest motive, would not scruple to take a man's hat off his head, unbidden, twirl it about, and be very careless about returning it, if not reminded by the owner.

About the middle of the day Finow went on shore to quiet the people, who were become very clamorous on account of his long stay; but soon after he returned on board, bringing with him a quantity of cooked victuals, ripe bananas, &c. for the crew; and also a present for the captain, consisting of a valuable spear and club, a large bale of gnatoo, a large hog, a hundred small yams, and two canoes' load of cocoa-nuts.

So delighted was Finow with every thing he saw on board, so high an opinion had he of the character of the *Papálangis*, and so desirous was he of arriving at those accomplishments which raised them so high above the character of the Tonga people, that he could not help several times expressing his wish to accompany Mr. Mariner to England. On the third day, which was the day of the brig's departure, his importunities on the subject be-

came extremely urgent, so much so, that Mr Mariner could not refrain expressing them to the captain; but who refused (as might be expected) to accede to a wish which seemed to promise no future good to an individual in Finow's circumstances, arriving in a strange country, without protection, and without patronage. This was a sore disappointment to him, as it must have been to one who was willing to make such large sacrifices to the accomplishment of his hopes;—to one who would have resigned a princely state and dignity, and all the respect paid by obedient subjects to an arbitrary monarch, for the sake of visiting a country, where, as Mr Mariner explained to him, he could expect at best but a very inferior mode of life, comparing it with what he had been accustomed to. But the arguments this gentleman used were all in vain; Finow would not,—could not be divested of his wishes: he thought if he could but learn to read and write, and think like a Papalangi, that a state of poverty, with such high accomplishments, was far superior to regal authority in a state of ignorance.

Seeing, however, that his wish was this time at least destined to be thwarted, he made his friend solemnly promise,—and before their final

separation, made him again repeat that promise, and swear to the fulfilment of it *by his father, and by the god who governed him*, that he would some time or another return, or endeavour to return in a large canoe, (a ship,) and take him away with him to England; and in case his subjects should stand averse to such a measure, that he would complete his project by force of arms. Mr. Mariner acceded to this promise; and Finow embraced him, and shed tears.

It would be very interesting to know what would be the result of removing an individual of Finow's disposition and intellectual powers, from the state of society in which he had been brought up, into a civilized country; into a scene so widely different from every thing he had been accustomed to, where every circumstance would be new, and every object calculated to draw forth the powers of his natural understanding, to judge of their propriety, absurdity, or excellence. Finow's intellect, as we shall by and by more clearly see, when we take a survey of his character, was far, very far above the common: there was interwoven in the very texture of his mind a spirit of philosophical inquiry, directed by the best of all motives—the desire of human improvement;—

not the offspring of common curiosity, but that noble impulse, which goads the mind on in the pursuit of knowledge, at whatever risk, and with whatsoever suffering. But we must leave this subject for the present, to take a farther view of the transactions on board.

The captain had a quantity of pearl oyster-shells, which are considered by the natives a very beautiful ornament, and very scarce among them, as those which they have are not capable of being so finely polished: these attracted Finow's fancy; which the captain observing, made him a present of several: but, however, he did not direct his attention to mere matters of ornament: he reflected that he had very few gun-flints on shore; and he ventured, in a very modest manner, to ask the captain for a supply of an article that would be so useful to him in defending his newly established kingdom of Vavaoo against the encroachments of the Hapai people; and the captain liberally complied with his request.

Mr. Mariner had on shore, in a concealed place, the journal of the Port au Prince, which he was now desirous of securing. The reader may here be reminded, that in the early part

* Finow knew the use of a musket exceedingly well, and was a very good shot.

of Mr. Mariner's residence at these islands, the late king ordered him to give up his books and papers, which were afterwards burnt, as instruments of witchcraft; it happened, however, fortunately, that he had concealed this journal beneath the matting of the house, and thus it escaped the flames. After that period, reflecting what a risk there was of its being discovered, whether he left it there, or carried it about with him, particularly as the times were so unsettled, he confided it to the care of his adopted mother, Máfe Hábe, who faithfully kept it in her possession, concealed in the middle of a bale of gnatoo; which, along with others, was always conveyed to whatever island or distant place she went to reside at: and when she left Vavaoo to go and live with her father at the Hapai islands, she gave it up to Mr. Mariner, who concealed it in the middle of a barrel of gunpowder, without the knowledge of any one else; for although he had at that time considerable power and influence, and a sufficient number of confidential friends, he thought it best to conceal it in a safe place, where no native was likely to find it, and consequently no ridiculous prejudice likely to deprive him of it. To get it again into his possession, he obtained the captain's consent to

detain Finow Fiji (the king's uncle) on board till the journal was brought to him; and accordingly two natives were dispatched, with directions where to find it: they had orders, at the same time, to bring back with them three Englishmen that were on shore, viz. James Waters, Thomas Brown, and Thomas Dawson. In the mean while Finow Fiji, on understanding that he was detained a prisoner, turned very pale, and was evidently greatly alarmed: and even when Mr. Mariner explained to him the cause, he seemed still to think every thing was not right; and expressed his apprehension that they were going to take him to England to answer for the crime of the Hapai people, in taking the Port au Prince, and murdering the crew: the other assured him that his fears were groundless; for, as he was not a party concerned in that sad affair, the English people would never think of punishing the innocent for the guilty: "True!" he replied, "and you know that I have always befriended "you, and that I am not a treacherous charac- "ter; and that rather than assist in taking a "Papalangi ship, I would do all that lay in "my power to prevent such an outrage." To this Mr. Mariner cordially gave his assent, and the chief seemed quite satisfied: his people in the

canoes were, however, far from being so,—they raised great clamours, and loudly demanded his liberation; and even his own assurances could scarcely remove their apprehensions. Finow Fiji told Mr. Mariner that he should have been particularly sorry to have been taken away, when his nephew was just in the infancy of his reign, and might want his counsel and advice, and thus be deprived of the pleasure of seeing him govern prosperously, and making his people happy, which, from his ability and excellent disposition, he had no doubt would be the case. At length the canoe returned with the journal and the Englishmen. Thomas Waters was not disposed, however, to return to England: he was an old man, and had become infirm, and he reflected that it would be a difficult matter for him to get his bread at home; and as he enjoyed at Vavaoo every convenience that he could desire, he chose to end his days there.

Finow's sister, a girl of about fifteen years of age, went on shore, and brought on board several other women of rank, who were all greatly pleased that they were allowed to come into the ship and satisfy their curiosity. Finow's sister, who was a very beautiful, lively girl, proposed, in joke, to go to England, and

see the white women: she asked if they would allow her to wear the Tonga dress, "though perhaps," she said, "that would not do in such a cold country in the winter season. I don't know what I should do at that time: but Togi tells me that you have hot-houses for plants from warm climates, so I should like to live all winter in a hot-house. Could I bathe there two or three times a day without being seen? I wonder whether I should stand a chance of getting a husband; but my skin is so brown, I suppose none of the young *papalangi* men would have me; and it would be a great pity to leave so many handsome young chiefs at Vavaoo, and go to England to live a single life.—If I were to go to England I would amass a great quantity of beads, and then I should like to return to Tonga, because in England beads are so common that nobody would admire me for wearing them, and I should not have the pleasure of being envied."—She said, laughing, that either the white men must make very kind and good tempered husbands, or else the white women must have very little spirit, for them to live so long together without parting. She thought the custom of having only one wife a very good one, provided the husband loved her; if not, it was a very bad one, because he would

tyrannize over her the more, whereas if his attention was divided between five or six, and he did not behave kindly towards them, it would be very easy to deceive him.—These observations, of which Mr. Mariner was interpreter, afforded very great amusement. Finow, the late Tooitonga's son (about 12 years of age,) and the females, now commenced dancing and singing, at the request of the captain, and which gave the ship's company much entertainment.

Before the ship's departure, Mr. Mariner was charged with several messages from the chiefs of Vavaoo to those of Hapai. Among others, Finow sent his strong recommendations to Toobo Toa to be contented with the Hapai islands, and not to think of invading Vavaoo; to stay and look to the prosperity of his own dominions, for that was the way to preserve peace and happiness: "Tell him again," said he, "that the best way to make a country powerful and strong against all enemies is to cultivate it well, for then the people have something worth fighting for, and will defend it with invincible bravery; I have adopted this plan, and his attempts upon Vavaoo will be in vain!"—Several warriors sent insulting messages to the Hapai people, saying "We shall be very happy

to see them at Vavaoo, and will take care to entertain them well, and give them plenty of bearded spears to eat, and besides, we have got some excellent Toa wood (clubs) of which we shall be glad to give them an additional treat! we hope they will come and see us before they shall have worn out the fine Vavaoo gnafoo of which they took away so much when they visited us last;" (alluding to their late unsuccessful expedition.)—Hala Api Api had considerable property at the island of Foa, and he sent a message to an old mataboole residing there, (who had been a faithful servant of his father,) to gather all his moveable property, consisting of some whale's teeth and a considerable quantity of Hamoa mats, and deposit it in a house of his upon the beach, that he might come some time under cover of the night, and secure it.

Some of the Vavaoo warriors proposed a plan, if the captain would lend them the use of the ship, to kill Toobo Toa and his greatest fighting men, in revenge for his murder of their lamented chief, the brave Toobo Neuha. The plan was for about two hundred of the choicest Vavaoo warriors to conceal themselves below on board the Favourite, and when she arrived at the Hapai islands, Toobo Toa and many other considerable chiefs and warriors were to be invited on

board, and then the boarding nettings being hauled up that none might escape, at a signal to be given the Vavaoo people were to rush on deck and dispatch them all with their clubs. To this, of course, the captain did not consent.

Finow consigned to Mr. Mariner's care a present for Mafi Habe, consisting of a bale of fine Vavaoo gnatoo and five or six strings of handsome beads, and also his *ofa tai-toogo* ("love unceasing.") His wife also sent her a present of three valuable Hamoa mats, with her *ofa tai-toogo*.

The ship now prepared to take her departure from Vavaoo, and Mr. Mariner to take leave of his Vavaoo friends, probably for ever: the king again embraced him in the most affectionate manner, made him repeat his promises to return, if possible, to Tonga, and take him back to England, that he might learn to read books of history, study astronomy, and thus acquire a *papalangi* mind. As to the government of Vavaoo, he said that might be consigned to the care of his uncle, who would make a good king, for he was a brave man, a wise man, and withal a lover of peace. At this parting, abundance of tears were shed on both sides; Finow returned to his canoe with a heavy heart, and Mr. Mariner felt all the sweet bitterness of parting from much loved

friends to visit one's native country: he bade a long adieu to the brave and wise Finow Fiji,—to the spirited and heroic Hala Api Api;—natural characters which want of opportunity render scarce, or which are not observable amid the bustle and business of civilized life. The canoe returned to the beach,—the ship got under way, and steered her course to the Hapai islands, leaving Vavaoo and all her flourishing plantations lessening in the distance.

CHAP. XVI.

Preliminary remarks—Anecdote of the late king—Character of the present king—Parallel between him and his father—His humanity—His understanding—Anecdote of him respecting a gun-lock—Respecting the pulse—His love of astronomical knowledge—His observations upon European acquirements—His remarks concerning the antipodes—Anecdote of him respecting the mariner's compass—His attention to the arts.—Cursory view of the character of Finow Fiji—His early warlike propensities—His peaceable disposition and wisdom—Cursory character of Hala Api Api—His mischievous disposition—His generosity, wisdom, heroic bravery, and occasional moderation—His swiftness of foot—Arrival of the Favourite at the Hapai islands—Generosity of Robert Brown—Anecdote of the gunner of the Port au Prince—Three men of the Port au Prince received on board—Anecdote of an Hapai warrior—Excuses and apologies of the Hapai people in regard to the capture of the Port au Prince—The Favourite departs for the Fiji islands—Remarks on the conduct of one of the Englishmen left behind—An account of the intentions of the Hapai people towards Captain Cook—Anecdote respecting the death of this great man—Arrival of the Favourite at the island of Pau—Some account of the natives, and of the white people there—Departure of the ship from the Fiji islands, and her arrival in Macao roads—Mr. Mariner's reception by Captain Ross and by Captain Welbank—His arrival in England—Concluding observations.

IN taking leave of those with whom we have long resided, and whose ways and habits we have got accustomed to, whose virtues have gained our esteem, and whose kindnesses have won our affections;—in leaving them and the scenes that surround them, never to return, the human heart feels a sad void, which no lapse of time, no occupations, no new friendships seem likely ever to fill up: all their good qualities rush upon the mind in new and lively colours, all their faults appear amiable weaknesses essential to their character. When we lose a friend by death, we compare it, by way of consolation, to a long absence at a long distance; but it is equally just to reverse the comparison, and to say of a separation like this that it is as death, which at one cruel stroke deprives us of *many* friends!

Mr. Mariner, as he looked towards Vavaoo, now fast declining in the horizon, experienced sentiments which he never before had felt to such a degree: his faithful memory presented a thousand little incidents in rapid succession, which he wondered he had never before sufficiently noticed: the late king, though lying in the fytoca of his ancestors, was now as much alive to him as his son, or Finow Fiji, or Hala Api Api, or any other friend that he had just part-

ed with. He recollected how often, at his request, he had laid down upon the same mat with him, in the evening, to talk about the king of England, and after a long conversation, when Finow supposed him to be asleep, he would lay his hand gently upon his forehead and say, "Poor *papalangi!* what a distance his country "is off! Very likely his father and mother are "now talking about him, and comforting themselves by saying 'perhaps to-morrow a ship "will arrive and bring our son back to us!'" The next moment all the amiable qualifications of the present king presented themselves to his view, and as we have not yet drawn a character so well worthy to be noticed, we shall now attempt to display it in its true and native colours, trusting that it will afford a considerable share of pleasure to the generality of readers.

Finow, the present king of Vavaoo, about twenty-five years of age, was in stature 5 feet 10 inches; well proportioned, athletic, and graceful; his countenance displayed a beautiful expression of openness and sincerity; his features, taking them altogether, were not quite so strongly marked, nor was his forehead quite so high as those of his father, nevertheless they expressed an ample store of intellect. Notwithstanding the benevolent mildness and play of

good humour in his countenance, his eye shot forth a penetrating look of enquiry from beneath a prominent brow that seemed to be the seat of intelligence: the lower part of his face was well made; his teeth were very white, his lips seemed ever ready to express something good humoured or witty. His whole physiognomy, compared with that of his late father, possessed less dignity, but more benevolence; less chief-like superiority, but more intellect: his whole exterior was calculated to win the esteem of the wise and good, while that of his father was well adapted to command the admiration of the multitude. The character of the father was associated with the sublime and powerful; that of the son with the beautiful and engaging. His language was strong, concise, and expressive, with a voice powerful, deep, and melodious. His eloquence fell short of effect compared with that of his father, but he did not possess the art of dissimulation. The speech which he made on coming into power struck all the matabooles with astonishment; they wondered to hear so much eloquence tempered with wisdom, so much modesty combined with firmness, proceed from the lips of so young a man; and they prophesied well of him,—that he would reign in the affections of his people,

and have no conspiracies or civil disturbances to fear. His general deportment was engaging; his step firm, manly and graceful: he excelled in all athletic sports, racing, wrestling, boxing, and club-fighting: he was cool and courageous, but a lover of peace. He was fond of mirth and good humour: he was a most graceful dancer: he was passionately delighted with romantic scenery, poetry, and vocal concerts; these last had been set aside, in a great measure, during his father's warlike reign; but when the son came into power, he revived them, and had bands of professed singers at his house almost every night. He used to say that the song* amused men's minds, and made them accord with each other,—caused them to love their country, and to hate conspiracies. He was of a most humane and benevolent disposition, but far, very far from being weak in this respect, for he was a lover of justice: the people readily referred to him for a decision of their private quarrels, on which occasions he was never thought to have judged rashly; if he could not immediately decide, he adjourned the cause till the next day, and in the mean time took the trouble to enquire further particulars of those who knew more of

* Their songs are mostly descriptive of scenery.

the matter. If he was severe with any body, it was with his own servants, for he used to say that his father was too partial to them, by which means they had become assuming, taking upon themselves the character of chiefs, and oppressing others of the lower orders, but now he would make them know their proper places. If they did any thing wrong, they trembled in his presence. Nevertheless, the benevolence of his heart was wonderfully expressed in his manners: while he was yet on board the ship, Captain Fisk desired Mr. Mariner to tell him that it would be bad policy for him ever to attempt taking a ship, as it would prevent other ships coming to trade with them, or, if they came at all, it might be to punish him and his people for their treachery: as soon as Finow understood what the captain said, he made a step forward to Mr. Mariner, and taking his hand, pressed it cordially between his *, saying with tears in his eyes, and a most benevolent and grateful expression of feature, "Tell the chief that I shall "always consider the Papalangies as my re-"lations,—as my dearest brothers; and rather

* He had learnt the action of taking the hand from the Englishmen there, and used to say it was the most friendly and most expressive way of denoting one's feeling of sincerity.

"would I lose my life than take any thing from "them by force or treachery." He had scarcely finished speaking when the captain exclaimed, "I see, I see what he means,—you need not "translate me that!

Finow's intellect was also very extraordinary, that is to say, it was naturally very strong, and was very little obscured by prejudices: we have seen several instances of the wisdom of his conduct, and a few anecdotes will serve to shew that his specific reasoning faculty was very far above the common. He had learnt the mechanism of a gun-lock by his own pure investigation: one day, on taking off the lock of a pistol to clean it, he was astonished to find it somewhat differently contrived, and a little more complicate than the common lock, which he had thought so clever and perfect that he could not conceive any thing better: on seeing this, however, he was somewhat puzzled, at first with the mechanism, and afterwards with its superiority to the common lock, but he would not have it explained to him; it was an interesting puzzle, which he wished to have the pleasure of solving himself: at length he succeeded, and was as pleased as if he had found a treasure; and in the afternoon at cava, he was not contented till he had made all his chiefs and matabooles under-

stand it also. He did not know the existence of the pulse till Mr. Mariner informed him of it, and made him feel his own, at which he was greatly surprised, and wanted to know how the Papalangies first found it out: he was informed at the same time, that the pulse was influenced by various diseases and passions of the mind; and that in most parts of the world, those whose profession it was to cure diseases often judged of the state of the complaint by the pulse: upon which he went about to two or three that were ill to feel their pulses, and was much delighted with the new discovery. A few days afterwards one of his servants very much offended him by some unwarrantable act, upon which he became violently angry, but on a sudden the thought struck him of the association between the passions and the pulse, and immediately applying his hand to his wrist, he found it beating violently, upon which, turning to Mr. Mariner, he said, you are quite right; and it put him in such good humour that the servant got off with a mild remonstrance, which astonished the fellow very much, as he did not understand the cause, and was sitting trembling from head to foot, in full expectation of a beating.

Mr. Mariner explained to him the form and

general laws of the solar system; the magnificent idea of the revolutions of the planets, the diurnal revolution of the earth, its rotundity, the doctrine of gravity, the antipodes, the cause of the changes of the seasons, the borrowed light of the moon, the ebb and flow of the tides, &c.—These were his frequent themes of discourse, and objects of his fine understanding;—they pleased him, astonished him, and filled him with intense desire to know more than Mr. Mariner was able to communicate. He lamented the ignorance of the Tonga people; he was amazed at the wisdom of the Papalangies, and he wished to visit them, that he might acquire a mind like theirs. The doctrine of the sun's central situation and the consequent revolution of the planets he thought so sublime, and so like what he supposed might be the ideas and inventions of a God, that he could not help believing it, although it was not quite clear to his understanding. What he seemed least to comprehend was how it happened that the antipodes did not fall into the sky below (as he expressed it), for he could not free his mind from the notion of absolute *up* and *down*: but he said he had no doubt, if he could learn to read and write, and think like a Papalangi, that he should be able to comprehend it as easily as a Papalangi,

for, he added, the minds of the Papalangies are as superior to the minds of the Tonga people as iron axes are superior to stone axes!—He did not, however, suppose that the minds of white people were essentially superior to the minds of others; but that they were more clear in consequence of habitual reflection and study, and the use of writing, by which a man could leave behind him all that he had learnt in his life-time.

One day as Mr. Mariner was sharpening an axe, and Finow was turning the grind-stone, the latter observed that the top of the stone was not only always wet, but so replete with water that it was constantly flying off in abundance on the application of the axe; this on a sudden thought puzzled him; it seemed to him strange that the superabundance of water should not run off before it got to the top: Mr. Mariner began his explanation, thus, "In consequence of the quick successive revolutions of the stone" —when on a sudden Finow eagerly exclaimed (as if a new light had shot across his mind) "Now I understand why the antipodes do not "fall off the earth,—it is in consequence of the "earth's quick revolution!"—This was a false explanation, and he himself soon saw that it was, much to his disappointment; but it shews

the activity of his mind, and how eager it was to seize every idea with avidity that seemed to cast a radiance upon the object of his research.

On another occasion they were returning to Vavaoo from the Hapai islands, where the king had been to fetch some of his property, consisting chiefly of things which originally belonged to the officers of the Port au Prince: among others there was a box containing sundry small articles and a pocket compass; the latter he did not know the use of, and had scarcely yet examined. During the whole day it was nearly calm, and the paddles were for the most part used: a breeze, however, sprang up after dark, accompanied with a thick mist: taking it for granted that the wind was in its usual direction, they steered the canoe accordingly, and sailed for about two hours at the rate of seven knots an hour. As they did not reach the shores of Vavaoo, the thought now occurred to Mr. Mariner that the wind might possibly have changed, and in that case, having no star for a guide, a continuance of their course would be exceedingly perilous; he therefore searched for the compass to judge of their direction, when he was much alarmed to find that the wind had chopped round nearly one quarter of the compass. He mentioned this to the king, but

he would not believe that such a trifling instrument could tell which way the wind was; and neither he, nor any other chief on board, was willing to trust their lives to it: if what the compass said was true, they must indeed be running out to sea to an alarming distance; and as night was already set in, and the gale strong, their situation was perilous. Most on board, however, thought that this was a trick of Mr. Mariner to get them out to some distant land, that he might afterwards escape to Papalangi; and even Finow began to doubt his sincerity. Thus he was in an awkward predicament: he was certain they were going wrong, but the difficulty was how to convince them of what was now, in all probability, essential to their existence, for the weather threatened to be bad, and it seemed likely that the night would continue very dark. At length, he pledged his existence for their safety, if they would but follow his advice, and suffer him to direct their course; and that they should kill him if they did not discover Vavaoo, or some of the other islands, by sun-rise. This pledge was rather hazardous to him, but it would have been still more so, for them all, to have continued the course they were then in. They at length consented; the canoe was immediately close hauled, and Mr.

Mariner directed their steering; the gale luckily remained nearly steady during the night; all on board were in great anxiety during the whole time, and Mr. Mariner not the least so among them. In the morning, as soon as the light was sufficiently strong, a man, who was sent up to the mast-head, discovered land, to the great relief of their anxiety; and the rising sun soon enabled them to recognize the shores of Vavaoo, to their unspeakable joy, and, in particular, to the wonder and amazement of Finow, who did not know how to express his astonishment sufficiently at the extraordinary properties of the compass. How such a little instrument could give information of such vast importance, produced in him a sort of respectful veneration, that amounted to what was little short of idolatry; for finding that Mr. Mariner could not explain why it always pointed more or less to the north, he could hardly be persuaded but what it was inspired by a *hotooa*. He was so pleased with this property of the compass, that he almost always carried it about him afterwards: using it much oftener than was necessary, both at sea and on shore, for it always seemed a new thing to him.

It may easily be supposed, that Finow, with such an enquiring mind as he possessed, took

delight in every thing that afforded him instruction, or satisfied his curiosity; not only in regard to things that were very extraordinary, but those also that were moderately common and useful. He was accustomed, therefore, to visit the houses of canoe-builders and carpenters, that he might learn their respective arts, and he often made very judicious observations. He very frequently went into the country to inspect the plantations, and became a very good agriculturist, setting an example to all the young chiefs, that they might learn what was useful, and employ their time profitably. He used to say, that the best way to enjoy one's food was to make oneself hungry by attending to the cultivation of it.

There were many individuals at the Tonga islands besides Finow, that possessed uncommon intellect, as well as good disposition of heart, but none of them seemed endowed with that extraordinary desire of investigation which so strongly characterised the king. Among the most remarkable of these was his uncle, Finow Fiji, and his friend, Hala A'pi A'pi. The first of these was venerated for his wisdom; a quality which he derived rather from his great experience, steady temper of mind, and natural solid judgment, than from the light of extraordinary

intellectual research. Nevertheless, this divine quality was marked in his countenance; there was something graceful and venerable about his forehead and brow that commanded respect and confidence. He had no quick sparkling look of ardour, nor fire of impetuosity, but his deep-seated eye seemed to speculate deliberately upon objects of importance and utility. His whole physiognomy was overshadowed by a cast of sublime melancholy, but he had been one of the greatest warriors that Tonga ever produced. The islands of Fiji, (whence he derived his name), had been the scenes of his achievements, and the stories recorded of him equalled those of romance; his arm had dispensed death to many a Fiji warrior, whose surviving friends still recollect the terror of his name; but all the warlike propensities of this mighty chieftain seemed now absorbed in a conviction of the vanity and absurdity of useless bloodshed; and nothing seemed now to afford him a greater pleasure, (next to giving counsel to those who asked it), than to play with little children, and to mingle with unwonted cheerfulness in their amusements. Finów Fiji was perhaps about fifty years of age,* and was become rather cor-

* No native of Tonga knows his age, for no account of the revolution of years is kept.

pulent: his whole demeanour was not erect, powerful, and commanding, like that of his brother, the late king, but his slow step and steady action shewed something of solid worth in his character, that wrought respect in the beholder without any mixture of fear.—It has just been said, that Finow Fiji performed most of his warlike feats at the Fiji islands: the greater part of the time that he was there, Hala Api Api,* though a much younger man, (about thirty,) was his constant friend and companion; they always fought near together, and were said to have owed their lives to each other thirty or forty times over. The mutual friendship of these two was very great, although their characters were widely different in many respects.

To form a tolerable idea of Hala Api Api, we must conceive to ourselves a slim yet athletic and active figure, of a middling stature, full of fire and impetuosity; endowed with a mind replete with the most romantic notions of heroic bravery: full of mischief (without malignity), wrought up with the most exuberant generosity: the heat and inconstancy of youth was in him strangely mixed with the steadiness and wisdom of age: no man performed more mis-

* The young chief whose conduct towards Talo has been related.

chievous tricks than he, at the expense of the lower orders, and yet they all liked him: if any other chief oppressed them, they flew to Hala Api Api for redress, and he always defended their cause as if it was his own, often at the risk of his life; and this he did seemingly from pure motives of pity. He would weep at the distress of which they complained, and the next moment his eyes would flash with indignation, at the injustice of the oppressor, and seizing his club, he would sally forth to redress their wrongs. If he committed any depredations himself, he would sometimes be equally sorry, and make ample reparation. On other occasions, however, his mind would remain for a considerable length of time in the same wild and ungovernable disposition; and the report of his depredations would reach the king's ears (the late king), who would say, "what shall I do with this Hala "Api Api? I believe I must kill him." But Hala Api Api neither feared death nor the king, nor any other power. There was nobody but what liked him, and yet every body feared him. His mind was like a powerful flame, constantly in action, and constantly feeding upon every thing that could be made food of. Talk to him about battles, and he looked as if he were inspired. Tell him a pathetic story, and the tears would run down his cheeks faster than you could

count them. Tell him a good joke, and there was nobody would laugh more heartily than he. The late king used to say, that Hala Api Api would prefer two days hard fighting without food more readily than the most peaceable man would two days food without fighting. No sooner did the younger Finow come to be king, than his friend, Hala Api Api, (to the astonishment of every body), left off his mischievous tricks, and ceased to commit any acts of depredation. On being asked, by Mr. Mariner, his reason for this, he replied :—" The present king is a young man, without much experience, and I think I ought not to throw obstacles in the way of his peaceable government, by making him uneasy, or creating disturbances. The old king had great experience, and knew how to quell disturbances : besides, he was fond of fighting, and so I gratified my humour, without caring about the consequences ; but such conduct now might be very bad for the country." Hala Api Api's countenance, and his whole figure, very well pourtrayed his character : his small quick eye gave an idea of wonderful activity ; and, though he looked as if he were a mischievous fellow, yet his general physiognomy expressed much generosity, good sense, and understanding : his whole body was exceedingly well proportioned, and he was considered one of the

best made men at Vavaoo. He was beyond conception swift of foot; to see him run, you would think he outstripped the wind; the grass seemed not to bend beneath his feet, and on the beach you would scarcely expect to find the traces of his footstep.

Such is a general sketch of some of the principal men of Vavaoo, who had always behaved in a most friendly way to Mr. Mariner, and whom of course he could not help feeling very great regret at parting with. His attention was soon occupied, however, by the arrival of the ship at the Hapai islands, where she stood off and on during the time she remained (two days) between the islands of Haano and Lefooga.

A vast number of canoes came alongside from the neighbouring islands, and several of the chiefs were allowed to come on board. Mr. Mariner now took the earliest opportunity, in the first place, to procure the escape of any Englishmen who might be there; and, secondly, to fulfil the sundry commissions he had received from his Vavaoo friends. The cooper of the Port au Prince, who, it will be recollected, was the last man that remained on board with him, was now under the protection and in the service of Voona, who, with Toobo Toa, came on board the Favourite. He, therefore, immediately took

proper means to get the cooper (Robert Brown) on board, and had the pleasure of succeeding. Other Englishmen were at the more distant islands, and Robert Brown most generously undertook to go for them, at the risk of being detained, or of the ship's departure without him. The captain advised him not to go, if he valued his own liberty; but he replied, "it would be very hard indeed if one Englishman could not assist another, although it was at his own risk." He was particularly interested in the fate of Samuel Carlton, the boatswain of the Port au Prince, who had always been his intimate friend. This man's case was rather hard: when he was in England, he was about to be married to a young woman to whom he had been long attached; but thinking he had not yet sufficient to begin the world with, in some business on shore, he thought it would be more prudent to go first another voyage and increase his means, and accordingly he entered on board the Port au Prince. During his residence at the Hapai islands he was always in a low and almost desponding state of mind, and his friend Robert Brown most cordially participated in his distress. At the moment we are speaking of, the latter conjectured that he was at Namooca, and was resolved to run the greatest risks to effect

his escape, as well as that of others whom he supposed to be with him, particularly George Wood, the carpenter's mate. He accordingly, after much trouble, and offer of considerable rewards, persuaded four of the natives to accompany him to Namooca, a distance of fifty miles, in a single sailing canoe, where, when he arrived, to his great mortification, he found that the object of his search, as well as two or three other Englishmen, were gone to the island of Tonga, to assist the friends of Toobo Toa, in the garrison of Hihifo. He then deliberated, whether he should push on to Tonga, a distance of sixty miles farther; but the men refused to take him, and he was obliged to return, bringing with him Emanuel Perez, a Spaniard, and Josef, a black, who both belonged to the Port au Prince. In the mean time, three more Englishmen arrived on board, viz. Nicholas Blake (seaman), and Thomas Eversfield and William Brown, (lads of 17 years of age), who afterwards returned on shore, refusing to go away*.

* It must be mentioned, that two or three men belonging to the Port au Prince got away about eighteen months before, in a schooner which happened to touch at Vavaoo. Among these was William Towel, who now resides in Cross-street, Westmorland-place, City-road, and follows the

Mr. Mariner was much disappointed on finding that his adopted mother, Mafi Habe, was gone to a distant island to see some friend; the presents that he brought for her from the king and queen he left, therefore, with one of her relations, to be given to her as soon as she returned, with some presents from himself, to keep in remembrance of him. He sent on shore, to the island of Foa, for the old mataboole, the confident of Hala Api Api, and communicated to him the message from that chief. He also communicated to Toobo Toa the king's advice to him, viz. never to attempt the invasion of Vavaoo, but to confine himself to the cultivation and prosperity of his own islands: to which he replied, that war was necessary to keep the minds of his chiefs employed, that they might not meditate conspiracies; and that he should, therefore, direct his arms against some of the garrisons at the island of Tonga. He had the greatest respect, he said, for Finow's family; but he could not help it if some of his chiefs (as on the late occasion), made attacks upon Vavaoo, for want of other employment. One of the warriors who was engaged in that unsuccessful expedition was now on board: he was wounded on that

business of a hair-dresser. Mr. Mariner was at that period at the Hapai islands, and knew nothing of the schooner's arrival.

occasion in the arm by a ball from Mr. Mariner's musket. About a twelvemonth before, he laid a wager with Mr. Mariner that he could not hit a mark which he put on a cocoa-nut tree at a certain distance with his musket: the bet was a pig. Mr. Mariner accepted the wager, and the king promised to pay the pig if he lost: it happened, however, that he missed, and the king lost his pig. The warrior, as soon as he saw Mr. Mariner on board, came up to him, and said, smiling, "I find you can shoot better than you did at the cocoa-nut tree." Mr. Mariner enquired after his wound, and was happy to find that it had got nearly well. The ball had passed through the fleshy part of the arm; his Hapai *surgeon*, however, had laid the wound considerably open, and managed it very well.

It was very ludicrous to hear the different strange excuses and apologies made by the natives, in regard to the affair of the Port au Prince, with a view to persuade the captain that *they* had nothing to do with it. Many said that they were not on board; and knew nothing about it till it was all over, and then they were very sorry indeed to hear of it, and thought it a very bad thing: one man acknowledged that he was on board, being there out of curiosity, but that he knew nothing beforehand of

the conspiracy, and took no part in it: another acknowledged that he was on board under like circumstances, and he was quite astonished when they began to kill the white men; he declared, that he saved one white man's life, but while he was turning round to save another's, the man whose life he had just saved got killed on the spot. Several regretted they were not at Lefooga at the time, as they were sure they could have saved several of the Papalangies: they all affirmed that they were very fond of the Papalangies!!

Toobo Toa, and Voona, both asked Mr. Mariner why he had chosen to remain at Vavaoo, and if they had not behaved equally kind to him as the king, or any of the Vavaoo chiefs. To this he replied, that he preferred Vavaoo to the Hapai islands, as the latter place brought to his mind many disagreeable remembrances: it was where his ship had been destroyed, and where he had met with many insults from the lower orders on his first arrival; besides, he acknowledged that he preferred the disposition of the Vavaoo people generally, and that he thought it would be highly ungrateful in him to leave the protection of a family that had befriended him all along.

After two days stay at the Hapai islands,

Captain Fisk ordered the natives out of the vessel, and directed his course to the Fiji islands, to lay in a stock of sandal wood for the China market. It may be proper here to mention, that the conduct of one of those (who chose to remain behind) was very suspicious. He did not originally belong to the Port au Prince, but was taken by her in one of her prizes (a Spanish vessel), when he gave himself out to be an American, though it appeared afterwards that he was a native of Cornwall. He resided at Hapai, with a chief named Lioofau, who was known to be a cunning, treacherous character, and, according to the accounts of many natives, this man was as bad. Thus much, however, is certain, that when Mr. Mariner took leave of the king, the latter taking him on one side, whispered to him to have a watchful eye upon Lioofau, and the Papalangi, mentioning his name, for that they certainly meant to take a vessel the first favourable opportunity. When the ship arrived at the Hapai islands, this man came on board, expressing his wish to return to Europe, and, as he was not to be judged upon mere hearsay evidence, the captain gave him a pair of trowsers and shirt, and he fulfilled his duty with the rest of the sailors: though there was, as Mr. Mariner

conceived, a great deal in his manner and watchful eye that looked badly. Just upon the ship's departure, however, he got into a canoe, and told the captain that he had changed his mind and would remain where he was, and went on shore without returning the trowsers and shirt. Mr. Mariner afterwards heard, in China, that he had served the captain of the schooner before mentioned exactly in the same way. The gentleman from whom he had this information in China received it from the captain himself, who, at the same time, expressed his firm opinion, that this man meant to take an European ship the first opportunity, or at least to be instrumental in doing it, by giving the natives instructions how it was best to be done. We forbear repeating the name of this individual, lest the reports of him should have been greatly exaggerated; there is too much reason to fear, however, that his designs were bad, and this notice may serve as a hint to ships who may hereafter touch there. The character of the Hapai people is not naturally more treacherous than that of the people of Vavaoo; but as they have more petty chiefs whose interest they have to consult, the opportunity for treachery is perhaps more frequent: and if our great circumnavigator, whose death the world has so

much reason to deplore, had known them in this respect, he would not have misnamed them *friendly;* for, in fact, they had deliberately planned a conspiracy against him, and which would infallibly have been put in execution, if the chiefs who planned it had not disputed about the exact mode and time of making the assault. Finow (at that time tributary chief of the Hapai islands, Toogoo Ahoo being king), was not the designer of this conspiracy, but he gave counsel and advice respecting it. The other chiefs proposed to invite the captain and his officers to a grand bo-méë (a night dance by torch-light), and at a signal to massacre him, his officers, and all the marines; but Finow (the late king's father), objected to this, as the darkness of the night would be unfavourable to their operations in taking the two vessels, and proposed rather that it should be done by day, and that they should seize the opportunity of making the attack on the occasion of a grand entertainment which was shortly to be given to him in honour of his arrival, and after they were all destroyed, the men, who would naturally come in search of him, were to be conducted to the further part of the island under pretence that he was there, and *they* were then to be destroyed in like manner: and thus

the two ships, their crews being so weakened, might be taken (as they supposed), with ease. The entertainment was prepared, and Captain Cook and several officers being invited were present; it happened, however, a little before the appointed time when the signal was to be given, that most of the chiefs still expressed their opinion that the night-time would have been better than the day, and Finow, finding that the majority were of this opinion, was much vexed, and immediately forbad it to be done at all. Thus, no signal being given, the amusements went on without interruption, and Captain Cook and his officers were much pleased with their entertainment, acknowledging it to be far better than any other that they had received at the Friendly islands. (See his third voyage.) Mr. Mariner had this information at different times from several chiefs who were present, and in particular from Finow himself, (the father of the present king, and son of the chief who was at the head of the conspiracy.)

As every information must be interesting which regards the history or fate of this great and good man, to whom society owes so much, we cannot omit mentioning some circumstances, subsequent to his death, upon which the above anecdote so naturally leads the mind

to reflect. The people of the Tonga islands behaved towards Cook with every external demonstration of friendship, whilst they secretly meant to kill him; and the people of the Sandwich islands, although they actually did kill him, have paid, and still continue to pay him, higher honours than any other nation of the earth; they esteem him as having been sent by the gods to civilize them, and one to whom they owe the greatest blessings they enjoy. His bones (the greater part of which they have still in their possession!), they devoutly hold sacred; they are deposited in a house consecrated to a god, and are annually carried in procession to many other consecrated houses, before each of which they are laid on the ground, and the priest returns thanks to the gods for having sent them so great a man. When the Port au Prince was at Woahoo (one of the Sandwich islands), Mr. Mariner was informed of the above circumstances by an Englishman (or perhaps an American), who was a resident there: his name was ——— Harebottle; he seemed a man of some information and respectability, and was formerly the mate of an American vessel that touched there, but, in consequence of some disagreement with the captain, he chose to remain at those islands,

and acted in the capacity of harbour-master to the king, and pilot to all ships that arrived, from each of which he demanded five or six dollars for his services. This person informed Mr. Mariner that the natives of Owhyhee returned very few of the bones of Captain Cook, but chiefly substituted the bones of some other Englishman that was killed on that melancholy occasion; and that those of Cook were carried annually in procession as above related. When Mr. Mariner afterwards understood the Tonga language, he conversed upon the subject with the natives of Owhyhee, who were with him at Vavaoo; they corroborated every thing that Harebottle had said, and stated, moreover, that the natives had no idea that Cook could possibly be killed, as they considered him a supernatural being, and were astonished when they saw him fall. The man who killed him was a carpenter, and his immediate motive was, either the apprehension that Captain Cook was, at that moment, ordering his men to increase their fire, or, that he struck him, not knowing him to be the extraordinary being of whom he had heard so much, for he lived a considerable distance up the country, and was not personally acquainted with him. The flesh

of their illustrious victim was shared out to different gods, and afterwards burnt; whilst the bones were disposed of as before related. Among the natives of Owhyhee, from whom Mr. Mariner heard this, one was a chief of a middling rank, the rest were of the lower order, but they all agreed in the same statement; they had not been eye-witnesses, however, of that melancholy transaction (for they were all young men), but they spoke of these things as being universally known at the Sandwich islands, and beyond all doubt. They stated, moreover, that the king and principal chiefs were exceedingly sorry for the death of their extraordinary benefactor, and would have made any sacrifices in their power rather than so melancholy an accident should have occurred. It is related in Cook's Voyages, that, as soon as he received his wound, the natives were seen to snatch the dagger (by which his death was effected), from each other's hands, displaying a savage eagerness to join in his destruction. In all probability, however, this eagerness to seize the dagger was prompted in each by the wish to be possessed of an instrument which had become consecrated, as it were, by the death of so great a man; at least, this is pre-

sumed, from what would have been the sentiment, had the accident happened at the Tonga islands.

At length the Favourite arrived at the island of Pau (one of the Fiji islands), and anchored off a place called Vooiha, famous for sandal-wood, for which the captain soon began to treat with the natives, and, before the ship's departure, laid in several tons. In the mean time, Mr. Mariner went several times on shore, and had opportunities of receiving confirmations of what he had heard from Cow Mooala (see Chap. X.). The natives appeared to be a race considerably inferior to the Tonga people, partaking rather of the negro cast of countenance and form, at least in a small degree. As far as Mr. Mariner had opportunities of observing, their domestic comforts appeared much inferior to those of the people he had just left. They do not oil themselves, and to this he attributes the coarseness and harshness of skin, which is so different from that of the Tonga people. Their hair was somewhat more curly, and rather disposed to be woolly. Their whole external character, taking it generally, seemed fierce and warlike, rather than brave and noble. Their only dress was the *mahi* (see Vol. I. p. 340), and this naked-

ness of appearance serves at once to sink them in a degree of civilization below the natives of Tonga, and the Society islands. It is to be lamented that Mr. Mariner had not opportunities of seeing more of the natives of these islands than he did, with a view of drawing a juster comparison between them and the people whose manners he was so well acquainted with; but the apprehension that some accident might again detain him just on the eve of his return to civilized society, prevented him from going on shore so often, or so far, as he otherwise might have done. He was curious to discover what opinion they had of the natives of Tonga, and found, uniformly, that they considered the latter to be a very treacherous race; whilst these, as already related, accuse the Fiji people of possessing the same bad character; but, in all probability, there is not much difference between them in this respect. From all that he has seen, and all that he has heard, however, he is disposed to believe that the Fiji people fight with more fury and animosity than the Tonga people, but that the latter, where they have been seriously injured, harbour sentiments of revenge for a longer time. Mr. Mariner witnessed no instance of cannibalism among them, but they

made no scruple to acknowledge that such instances were very frequent, and Cow Mooala's account of the feast of Chichia, where two hundred human bodies were served up, was confirmed by the report of several of the natives of Pau, who were not, indeed, present, but who spoke of it with much indifference, as having heard it often from those who were present, and as being a thing so likely, that there was no reason to doubt it. He had it also confirmed by a native of Tonga, resident at Pau, who acted as his interpreter, and who was present at this horrible feast. The language of these people is very different in sound from the Tonga language, and is much more harsh to pronounce; it is replete with very strong percussions of the tongue, and with a frequent rattling of the letter *r*. It is rather a curious fact, if true, and it appears to be so from all that we can learn, that the language of the Sandwich islanders is more similar to the Tonga language than that of the Fiji islanders, though the latter people are not more than about one ninth part of the distance of the Sandwich islands from Tonga.

There were several Englishmen (or Americans) at the island of Pau, but none of them wished to come away in the Favourite, except

one; but, as Captain Fisk had already more hands on board than he wanted, and as this man was not thrown accidentally (by shipwreck or otherwise), among these people, but had left his ship voluntarily, the captain did not choose to take him. It is much to be regretted that most of these men were, from all report, but indifferent characters, and had left their respective ships from no good motive: they had frequent quarrels among themselves, in which two or three had got murdered. Mr. Mariner's information upon this point is from Fiji natives who visited Tonga, and also, about four months ago, from an Englishman* who had lived some two or three years at Pau, and whom he accidentally met near London, and who declared that he was heartily glad to come away, because he was afraid to live on the same island with his companions, lest he should be killed in some quarrel; and, if his report is to be credited, his companions were a very bad set, likely to do a great deal of mischief, not only to the natives by giving them

* This man's name is Thomas Lee; he lived at that time at Hendon, and was frequently employed in bringing hay to London. "He has since left that place, and is somewhere in town, but we have not been able to find him. He was very well acquainted with Cow Mooala, the Tonga mataboole.

but a mean and unjust opinion of civilized nations, but also to ships touching there, who might not be sufficiently on their guard.

The Favourite, having laid in her store of sandal-wood, after five or six days stay at Pau, weighed anchor and resumed her voyage, and, in about five weeks, arrived at Macao. At an early opportunity Mr. Mariner procured the following certificate from Captain Fisk, thinking it might be of service to him, as he was totally unknown to every body.

"This is to certify, that the bearer, William "Mariner, belonged to the unfortunate ship "the Port au Prince, that was cut off at the "Hapai islands, and that he was taken from "thence by the brig Favourite."

(Signed) A. Fisk.

Macao Roads, Dec. 28, 1810.

As he had but little money in his possession*, he resolved, the first opportunity, to enter on board one of the company's ships bound to

* He had about fifty or sixty dollars in his possession, part of which had been given to him by his adopted mother, Mafi Habe; the remainder he procured from a female native of Lefooga, by giving her a consideration for them in beads, &c.; these dollars belonged originally to the Port au Prince.

England, and work his passage home. It happened, however, luckily, that he fell in with the officers of the Company's cruiser, the Antelope, who, taking an interest in his story, corroborated by the account of Captain Fisk, invited him on board the Antelope, where, with the permission of Captain Ross, he remained for a couple of months, till an opportunity offered of going to England. He is happy to acknowledge, through this medium, his deepest sense of obligation to this gentleman in particular, and the officers in general of the Antelope, for their extraordinary civility and kindness to him whilst he remained on board; and not less to Captain Robert Welbank, of the Honourable East India Company's ship, the Cuffnells, who received him on board with a letter of recommendation from Captain Ross, and gave him his passage to England.

The Cuffnells arrived at Gravesend in June 1811, when Mr. Mariner went on shore, and immediately came up to town; but, whilst looking out for his father's house, who in the mean while had changed his residence, he was impressed and sent on board the tender: he immediately wrote to a friend, to acquaint his father with his arrival and his situation. His father, not less overjoyed than surprised at this

unexpected information, repaired on board to visit his son, whom, an hour before, he had imagined (if he was even alive), to be resident among a savage people on the other side of the globe, with little or no view of making his escape*. After seven years long, hopeless absence, the hour of meeting arrived; the circumstances and sentiments of which we leave to the imagination. Mr. Mariner found his father in mourning for his mother; each had much to relate to the other: but this was not the time for free and unreserved communication: whilst the son was a prisoner, the father had to exert himself to procure his liberation, and in which he at length succeeded, after a week's detention.

As it may be considered interesting to know the fate of all the ship's company of the Port au Prince, we shall conclude this chapter with a list of those who, along with Mr. Mariner, survived her capture. Besides the eight natives of the Sandwich islands, there were belonging to the ship fifty-two persons: twenty-six (in-

* Mr. Mariner's father had heard from William Towel, who had escaped about eighteen months before him, that his son was living, and still at Vavaoo; but he had represented his situation as rather hazardous and hopeless. (See note, p. 58.)

cluding Mr. M.), were on board at the time the ship was taken, and, of these twenty-six, there were twenty-two massacred on the spot: of those who were on shore, three, besides Mr. Brown, the whaling-master, were also murdered, making, in all, twenty-six, who lost their lives on that disastrous occasion. The remaining twenty-six are correctly accounted for in the following list. The eight natives of the Sandwich islands, probably, had a hint from their countryman, Tooi-Tooi, to keep themselves out of harm's way, which they effectually did. The ensuing statement is drawn up in the order in which the different events happened.

JOHN SCOTLAND, Gunner; JACOB MYERS, Seaman; WILLIAM FORD, Seaman.—Left Namooca in a small paddling canoe, and were never afterwards heard of: supposed to have been lost, as a paddle belonging to that canoe was found shortly afterwards, washed on shore at Namooca Igi.

JOHN HEARSEY, Sail-maker.—Left the island of Tonga in an American vessel; but was accidentally drowned at the Fiji islands, as reported by some Englishmen at Fiji.

HUGH WILLIAMS, Seaman; JOHN PARISH, and JEREMIAH HIGGINS, Landsmen.—Escaped from Vavaoo in an American vessel, nearly two years before Mr. Mariner left. The captain of this vessel, whose name is not recollected, refused to take Mr. Mariner on board, stating that he had hands enough.

WILLIAM TOWEL, Captain's steward; ROBERT FITZGERALD, a boy.—Left Vavaoo in a Botany Bay vessel, at a time when Mr. Mariner was at the Hapai islands. William Towel is now residing in Cross-street, Westmorland-place, City-road.

JOHN WATSON, Seaman.—Had gone to the Fiji islands with a Tonga chief, but Mr. Mariner did not hear any thing of him there.

SAMUEL CARLTON, Boatswain; GEORGE WOOD, Carpenter's mate; WILLIAM SINGLETON, Landsman; ALEXANDER MACAY, a boy.—Were at the island of Tonga at the time the Favourite arrived at the Hapai islands, and lost that opportunity of escape. Mr. Mariner has since heard that Samuel Carlton came away afterwards in another vessel.

JAMES WATERS, Ordinary seaman.—Refused to leave Vavaoo on account of age and infirmities.

NICHOLAS BLAKE, Seaman; WILLIAM BROWN, and THOMAS EVERSFIELD, boys; JOHN ROBERTS, a black native of the island of Tortola, a boy.—Refused to leave the Hapai islands under various pretences.

WILLIAM STEVENSON, a child of two years of age, native of the Sandwich islands, the son of a Botany Bay convict, resident at Woahoo, whence the sail-maker had taken him in the Port au Prince, at the request of his father, that he might be brought to his relations in Scotland to be educated. This child was adopted by the daughter of the late king, (the widow of the late Tooitonga,) and was much noticed: he probably still remains at Vavaoo, and must now be about twelve years old, being two when he left his father.

ROBERT BROWN, Cooper; THOMAS DAWSON, Seaman; THOMAS BROWN, Landsman; MANUEL PEREZ, Seaman;

JOSEF, a black.—These came away with Mr. Mariner in the Favourite; all but Thomas Brown were under the necessity of remaining in the East Indies. Thomas Brown got employment on board one of the homeward-bound vessels from China, and came to England in the same fleet with Mr. Mariner. Thomas Dawson has since been in London.

Mr. Mariner regrets very much not being able to furnish dates; his only method of keeping time was by cutting certain notches on certain trees (unknown to any one,) but even with such rude memoranda, he was only out in his calculation one day at the time of the Favourite's arrival.

In the ensuing pages, we shall endeavour to furnish a correct view of all the manners, customs, and sentiments of the Tonga people, that have not been mentioned, or sufficiently dwelt upon in the foregoing part of the work, and which it is hoped will be found exceedingly interesting, as offering a striking contrast to the manners, customs, and sentiments of civilized nations; and upon these subjects we shall speak in the following order: viz. Rank in society, religious, civil and professional; religion; religious ceremonies; knowledge; dress; domestic habits; pastimes; music and poetry; and lastly, language.

CHAP. XVII.

Preliminary observations—Rank in society—Tooitonga—Veachi—Inspired priests—The king—Nobles—Order of succession to rank—Matabooles—Mooas—Tooas—Professional classes of society, hereditary and otherwise—Table of the order of professions—Succession to property—Old age—Female sex—Wives of chiefs—Adopted mothers—Concubines of chiefs—Arts practised by women—Children.

THE rank or estimation in which individuals are held in society at the Tonga islands may be most conveniently treated of, first, under three different points of view, viz. religious, civil and professional, with reference to their mythology, political subordination, and their arts and manufactures; and secondly, with reference to old age, female sex, and infancy. In this chapter, we propose to speak merely of rank in society, and the degree of respect due from one man to another; all which is determined in regard to every individual, by one or other, or more of the foregoing circumstances,

mythology, politics, arts, age, sex, and childhood.

To divide society into distinct classes, and to discourse of the degree of rank or respect accruing to individuals, accordingly as they may belong to one or other of these classes, would be a task very difficult to execute, and perhaps impossible in respect to the people of these islands; at least, not without making numerous exceptions and explanations, which would only be the means of rendering the description both tedious and complicate. For one and the same individual, (a priest,) who to-day is held in scarcely any estimation, may to-morrow, (under the influence of the inspiration of some god,) take place of every body present, seat himself at the head of the cava ring, be respected as the god himself, and his discourse attentively listened to as oracular. Again,—the king himself, whom one might suppose to be the greatest person in the country, (and in fact he has the greatest power,) is by no means the highest noble, but must yield in point of rank to many others. In this order of things, therefore, we shall first speak of those persons to whom rank and respect is yielded, on the score of religious circumstances; and these are Tooitonga, Veachi, and the priests.

We here speak of Tooitonga as if actually existing in his full rank, with all the public honours of religious estimation; but it will be recollected, that before Mr. Mariner's departure from Vavaoo the king had done away entirely with all the ceremonies formerly considered due to the divine character of this chief; and as this was done immediately after Tooitonga's death, his son did not succeed to this high title; so that if affairs still remain in the same state at Vavaoo, there is at present no Tooitonga, and probably never again will be; but if there should happen some violent political change, it is possible the son of the late divine chief may be raised to that honour: we therefore speak of Tooitonga as if actually existing. The family name of Tooitonga is Fatafehi, and the present head of the family, the only son (of legitimate rank,) is now a youth of about sixteen or seventeen years of age; his name is Fatafehi Low fili Tonga: he is still considered a chief of high rank, and has respect paid to him accordingly.

Tooitonga and Veachi are both acknowledged descendants of chief gods who formerly visited the islands of Tonga, but whether their original mothers were goddesses or merely natives of Tonga, is a question which they do not

pretend to decide. Of these two personages, Tooitonga, as may be guessed from his title, is far higher in rank;—the word imports chief of Tonga, which island has always been considered the most noble of all the Friendly islands, and from time immemorial the greatest chiefs have been accustomed to make it their principal place of residence, and after their decease to be buried there in the tombs of their ancestors. This island, moreover, gives name, by way of pre-eminence, to all the islands taken collectively, as a capital town sometimes gives name to a country; and withal it has acquired the epithet of sacred, *táboo*, and is thus sometimes called *Tonga táboo*, denoting its excellence; from this circumstance it is erroneously noted down in our charts Tonga-taboo; but táboo is only an epithet occasionally used. The respect which is shewn to Tooitonga, and the high rank which he holds in society, is wholly of a religious nature, and is far superior, when occasion demands it, to that which is shewn even to the king himself; for this latter, as will by and by be seen, is by no means of the most noble descent, but yields in this respect to Tooitónga, Veachi, and several families related to them; and if the king were accidentally to meet any chief of nobler

descent than himself, he would have to sit down on the ground till the other had passed him, which is a mark of respect that a common peasant would be obliged to shew to any chief or egi whatsoever; and for this reason the king never associates with any chief superior to himself, and always endeavours to avoid meeting them, and they in like manner endeavour to avoid him, that he might not be put to the trouble of sitting down while they passed: for if any one were to forego this ceremony in presence of a superior egi, some calamity from the gods would be expected as a punishment for the omission. Sitting down is with them a mark of respect, as standing up is with us, before a superior; upon the principle perhaps, that in this posture a man cannot so readily attack or assassinate the person in whose presence he is; or it may be that in this posture lowering his height is significant of his rank or merit being humbled in presence of the other.

There are many ceremonies which characterise the high respect and veneration shewn to Tooitonga; but as in this place we are discoursing of rank, not of ceremonies, the full description of the latter must be deferred till we come to speak of religious rites. Here we

shall only mention, in a general way, in what these ceremonies chiefly consist.

1. The grand ceremony of *ina'chi*, which is performed once a year, (about the month of October,) and consists in offering the first fruits of the year to Tooitonga. It was supposed that if this ceremony were neglected, the vengeance of the gods would fall in a signal manner upon the people.

2. Peculiarity of his marriage ceremony.

3. Peculiarity of his burial ceremony.

4. Peculiarity of the mourning for his decease.

5. Tooitonga is not circumcised, as all the other men are, unless he goes to foreign islands to undergo this ceremony; nor is he tattowed.

6. Peculiarities of speech, used in regard to Tooitonga; for instance, if the king or any chief but Tooitonga be sick, they say he is *ténga tángi*, but Tooitonga being sick, he is said to be *booloo'hi*: so with many other words that are used exclusively for him, and which will be noticed hereafter.

These things are mentioned in this place, merely to afford an idea of the high veneration in which Tooitonga is held; for to whom but the greatest personage can such peculiari-

ties belong? Notwithstanding his high rank, however, he has comparatively but very little absolute power, which extends in a direct and positive manner only to his own family and attendants: as to his property, he has somewhat more than the generality of the nobles, but much less than the king, who by his arbitrary sovereignty can lay claim to almost any thing.

Thus all that can be said in this place of Tooitonga is, that he is by far the greatest egi, having the credit of a high divine original, and that all respect and veneration is therefore due to him.

VEACHI', as mentioned before, is another egi of divine original, but far from being equal to Tooitonga. The king, indeed, avoids his presence, the same as he would that of Tooitonga, and always pays him the usual obeisance when he happens to meet him: but he has no *peculiar* marks of high respect shewn to him, as are shewn to Tooitonga; that is to say, no ceremonies that are, in themselves, peculiar and different from what are shewn to other chiefs by their inferiors. There is this one universal acknowledgment, however, viz. that he is a great chief descended from a god, that he is next in rank to Tooitonga, and superior to every other chief. His

name has no known literal meaning that Mr, Mariner can discover.

PRIESTS or FAHE-GEHE: The term *fahe-gehe* means split off, separate, or distinct from, and is applied to signify a priest, or man, who has a peculiar or distinct sort of mind or soul, differing from that of the generality of mankind, which disposes some god occasionally to inspire him. These inspirations, of which an account has been given vol. i. p. 105, frequently happen, and on such occasions the priest has the same deference and respect shewn to him as if he were the god himself; if the king happen to be present, he retires to a respectful distance, and sits down among the body of the spectators, so would Veachi', and so would even the high divine chief Tooitonga, because a god is believed to exist at that moment in the priest, and to speak from his mouth: but at other times a priest has no other respect paid to him than what his own proper family rank may require. They generally belong to the lower order of chiefs, or to the matabooles, though sometimes great chiefs are thus visited by the gods, and the king himself has been inspired by Tali-y-toobo, the chief of the gods. During the time a priest is inspired he is looked on with more or less

veneration, according to the rank of the god that inspires him. But more upon this subject under the head of religion.

The civil ranks of society may be thus divided; How, or King; Egi, or Nobles; Matabooles; Mooas, and Tooas.

The How, or King, is an arbitrary monarch, deriving his right to the throne partly from hereditary succession, and partly from military power, which latter he is occasionally obliged to exert to secure himself in the former. His power and influence over the minds of the people is derived from the following circumstances; viz., hereditary right; supposed protection of the gods, if he is the lawful heir; his reputation as a warrior; the nobility of his descent; and lastly, but not leastly, the strength and number of his fighting men. He, of course, possesses the greatest power of any individual but, in respect to rank, as before observed, he is differently circumstanced. In this last particular, not only Tooitonga, Veachi, and priests actually inspired, are superior to him, but even several other nobles are higher in rank, not as to office or power, but as to blood, or descent, for nobility consists in being related either to Tooitonga, Veachi, or the How, and the nearer any family is related to them, the nobler it is; those related

to Tooitonga being nobler than those equally related to Veachi, and those related to this latter being more noble than those equally related to the How. Hence it appears that there must be many egies more noble even than the king himself, and to such the king, meeting them, must shew the same marks of respect as are usual from an inferior to a superior: and if he were to touch any thing personally belonging to the superior chief, as himself, or his garments, or the mat on which he sleeps, he becomes *tabooed*, as it is termed, or under the prohibition to feed himself with his own hands; or, if he does, it is at the risk of becoming diseased, or suffering some other calamity from the gods as a punishment: but from this *taboo* he can readily free himself, by performing the ceremony of *móe'-móe'*, which consists in touching, with both hands, the *feet* of the superior chief, or of one equal to him: but more of these ceremonies in their proper place.

Egi, or Nobles. All those persons are egi, or nobles, or chiefs (for we have used these terms synonymously), who are any way related either to the family of Tooitonga, or Veachi, or the How: and all, and nobody else but chiefs, have the privilege of freeing people from the *taboo*, under circumstances, and in the manner related in the above paragraph. Tooitonga

and Veachi may easily be conceived sources of nobility, on account of their supposed divine original, and the How because he holds the reins of government, and is invested with power. The family of Finow, who is the present How, say, that they descended neither from Tooitonga nor Veachi, but are altogether a distinct race: the fact, probably, is, that Finow's family is a distant branch of one of the others; but having at length ascended the throne, it drew its rank and consequence more from this circumstance than from such distant relationship. The present Finow's father was the first of his family that came to the throne, which he did by usurpation and expulsion of the then reigning family. (Vide vol. i. p. 77). The Hows before that time, as far back as they have credible records, which is not more than about four, or, at most, five generations, were all relations of Tooitonga. At all events, this is certain, that the present acknowledged fountains of nobility are Tooitonga, Veachi, and the king, in the order in which they here stand. In every family nobility descends by the female line; for where the mother is not a noble, the children are not nobles; but supposing the father and mother to be nearly equal by birth, the following is the order in which the individuals of the family are

to be ranked, viz. the father, the mother, the eldest son, the eldest daughter, the second son, the second daughter, &c., or, if there be no children, the next brother to the man, then the sister, the second brother, the second sister, &c. But if the woman is more noble than the man, then her relations, in like order, take precedence in rank, but they do not inherit his property, as will be seen in another place. All the children of a female noble are, without exception, nobles.

The MATABOOLES rank next to the chiefs; they are a sort of honourable attendants upon chiefs, are their companions, counsellors, and advisers; they see that the orders and wishes of their chiefs are duly executed, and may not improperly be called their ministers, and are more or less regarded according to the rank of the chief to whom they are attached. They have the management of all ceremonies. Their rank is from inheritance; and they are supposed to have been, originally, distant relations of the nobles, or to have descended from persons eminent for experience and wisdom, and whose acquaintance and friendship on that account became valuable to the king, and other great chiefs. As no man can assume the rank and title of mataboole till his father be dead, the greater part of them are beyond the middle

age of life, and, as it is their business to make themselves acquainted with all rites and ceremonies, and with the manners, customs, and affairs of Tonga, they are always looked up to as men of experience and superior information. Some of the matabooles are adepts also at some art or profession, such as canoe-building, or superintending funeral rites: this last, though a ceremony, the generality of matabooles do not attend, as it is also a distinct profession. Those few that are canoe-builders are very perfect in their art, and only make canoes for the king, or other great chiefs. The matabooles also make themselves acquainted with traditionary records, and hand them down to their sons. When a mataboole dies, his eldest son, or, if he have no son, his next brother, becomes a mataboole. All the sons and brothers of matabooles are mooas.

Mooas are the next class of people below the matabooles; they are either the sons or brothers of matabooles, or descendants of the latter. As the sons and brothers of matabooles are mooas, and as no mooa can become a mataboole till his father or brother whom he is to succeed is dead, so, in like manner, the sons and brothers of mooas are only tooas, and no tooa can become a mooa till his father or brother whom he is to succeed is dead. The

mooas have much to do in assisting at public ceremonies, such as sharing out food and cava under the direction of the matabooles: they sometimes arrange and direct instead of the matabooles, unless on very grand occasions. Like the matabooles, they form part of the retinue of chiefs, and are more or less respected according to the rank of their chiefs. Most of the mooas are professors of some art.

Both matabooles and mooas have the business of attending to the good order of society, to look to the morals of the younger chiefs, who are apt to run into excesses, and oppress the lower orders (the tooas), in which case they admonish them, and if they pay no attention, they report them to the older chiefs, and advise that something should be done to remedy such evils. They are very much respected by all classes. Tooas are the lowest order of all, or the bulk of the people. They are all, by birth, *ky fonnood*, or peasants; but some of them are employed occasionally in the various occupations of performing the tattow, cooking, club-carving, and shaving, according to their abilities in these respective arts, and meet with encouragement by presents. Those tooas that are evidently related to mooas, and consequently have a chance of becoming mooas, are respected by those who can trace no such relationship.

PROFESSIONAL CLASS OF SOCIETY.—We now come to speak of those who draw respect rather than rank according to their usefulness in different arts and manufactures, more or less regarded. Some of these, as we have before seen, are matabooles, and rank accordingly, the greater part of them are mooas, and the remainder of course tooas.

Among those that practise the arts there are many that do it because their fathers did the same before them, and consequently have brought them up to it, and these are for the most part such as practise arts that are considered ingenious, and therefore respectable; and hence they have no motive sufficiently strong (unless it be sometimes laziness), to engage them to relinquish it, particularly as they obtain presents from their chiefs for their ingenuity. There is no positive law to oblige them to follow the business of their fathers, nor any motive but the honourable estimation in which their arts are held, or their own interest, or the common custom.

None of them are matabooles but a few of the canoe builders and the superintendants of funeral rites; perhaps about a fifth or a sixth part of them, and some of these are very expert in cutting ornaments out of whales teeth for necklaces, or for inlaying clubs, likewise in making clubs and spears, and other warlike instruments,

which are not separate professions, but arts practised by the canoe builders as being expert in the use of the togi or axe; at least there are no *toofoonga fono le* (inlayers of ivory), nor *toofoonga gnahi mea tow* (makers of warlike instruments), but who are also canoe builders. All the *toofoonga fo vaca* (canoe builders), and *toofoonga taboo* (intendants of funeral rites), that are not matabooles are mooas, for no person of so low a rank as a *tooa* can practise such respectable arts.

The remaining professions are followed both by mooas and tooas, with the exception of the three following, viz. *toofoonga fy cava* (barbers or shavers with shells), *tangata fe oomoo* (cooks), and *kyfonnooa* (peasants), all of whom are tooas.

Of the different professions, some are hereditary in the way before mentioned, and some are not; the latter consist of *toofoonga ta tattow* (those who perform the tattow), *toofoonga tongi acow* (club carvers, or engravers of the handle, not inlayers); and *toofoonga fy cava* (barbers.) The arts followed by these are not hereditary, because they are not of that respectability to engage a man to follow any of them because his father did the same; they are practised by any one who has a natural turn that way.

But the two lowest of all, viz. the cooks and peasants, are such by inheritance, for the chiefs

in whose service they may be necessarily require their services, and their children naturally succeed them, for neither of these arts require any great talent to learn: every body knows how to cook and till the ground in a tolerable degree; but those who are born to no better fate have no alternative left them, they must follow these necessary employments as the business of their life, if their chiefs command them; and to such alone the terms cook and peasants are here applied. The cook is somewhat the superior; he sees to the supplying of provisions, takes care of the store-house, looks to the thatching and fences of the dwelling-house, occasionally gives an eye to the plantation, and sometimes works upon it himself. The head cook is generally not a little proud of himself, and is looked on with some respect by the cooks below him and the common peasants.

The term cook is frequently applied to a man though he be not a cook, to signify that he is of very low rank: for although a cook belonging to a chief may give himself many airs, and be thought something of by the common tooas about him; yet if there be a company of peasants together, he that has the least to boast of in respect of family connexions is sure to be made the cook, and as it were servant to the rest.

The following then will be the order in which

the different professions will stand as to the respect they may command in society:—all individuals are not, however, esteemed according to their profession, but according to their abilities in it; for a clever man in one art will be sometimes more esteemed than a man of moderate abilities in a higher. In this arrangement the cooks are placed before the peasants, because the cooks of chiefs generally have to overlook them.

Hereditary.	Toofoónga fo váca; canoe builders.	Followedboth by matabooles and mooas.
	Toofoonga fóno le; cutters of whale-teeth ornaments.	
	Toofoonga táboo; superintendants of funeral rites.	
	Toofoonga ta máca; stone-masons, or makers of stone coffins.	Followed both by moas and tooas.
	Toofoonga jia cobénga; net makers.	
	Toofoonga toty' ica; fishermen.	
	Toofoonga lánga fálle; large house-builders.	
Hereditary or not.	Toofoonga ta tatto'w; those who perform the tattow.	
	Toofoonga tongi aców; club-carvers.	
	Toofoonga fy cava; barbers or shavers with shells.	Followed only by tooas.
Hereditary.	Tangáta fe oo'moo; cooks.	
	Ky fonuoo'a; peasants.	

Property in these islands, as may easily be conjectured, consists principally in plantations,

houses, and canoes, and the right of succession to it is regulated by the order of relationship, as given under the head of Nobles, p. 89, so in like manner is the right of succession to the throne.

Having now given a view of the rank of individuals in society, with reference to religion, civil government, and professional occupations; we have now to consider it in respect to old age, sex, and childhood.

Old persons of both sexes are highly reverenced on account of their age and experience, in so much that it constitutes a branch of their first moral and religious duty, viz. to reverence the gods, the chiefs, and aged persons; and consequently there is hardly any instance in these islands of old age being wantonly insulted.

Women have considerable respect shewn to them on account of their sex, independent of the rank they might otherwise hold as nobles. They are considered to contribute much to the comforts and domestic happiness of the other sex, and as they are the weaker of the two, it is thought unmanly not to shew them attention and kind regard; they are therefore not subjected to hard labour or any very menial work. Those that are nobles rank like the men according to the superiority of their relationship. If a woman not a noble is the wife or daughter of a mataboole, she ranks as a mataboole; if she be

a noble, she is superior in rank to him, and so are the children male and female; but in domestic matters she submits entirely to his arrangements; notwithstanding this, however, she never loses the respect from her husband due to her rank, that is to say, he is obliged to perform the ceremony of *mo'ë-mo'ë* before he can feed himself. If the husband and wife are both nobles of equal rank, the ceremony of *mo'ë-mo'ë* is dispensed with; but where there is any difference the inferior must perform this ceremony to be freed from the taboo. If a woman marries a man higher in rank than herself, she always derives additional respect on that account; but a man having a wife who is a greater noble than himself acquires no additional respect from this source, but he has the advantage of her larger property.

It is a custom in the Tonga islands for women to be what they call mothers to children or grown up young persons who are not their own, for the purpose of providing them or seeing that they are provided with all the conveniences of life; and this is often done, although their own natural mothers be living, and residing near the spot,—no doubt for the sake of greater care and attention, or to be afterwards a substitute for the true parent, in the event of her premature death; but the original inten-

tion seems not now understood, for it happens sometimes, that a young man having both his natural mother and a wife living, will take it in his head to have an adopted mother, whom he regards the same as his natural parent. If a woman is the foster mother to a person superior to herself, which is mostly the case, she acquires no additional respect from this source in society, though the adopted person be ever so great a noble; but if a woman is an attendant to a person of consequence, some respect always accrues to her on that account, because it is a thing publicly known, she forming a part of the retinue of the chief, and accompanying him every where; whereas, the relation in which a woman stands to her adopted son or daughter is more a matter of private agreement and mutual understanding. Thus, Mafi Habe, one of the wives of Finow the first, the father of the present king, was Mr. Mariner's foster mother, appointed by the king her husband. To this person Mr. Mariner feels himself greatly indebted for a considerable portion of his intimate knowledge of the language and true customs of Tonga, in contradistinction to words and customs introduced from other islands. She would frequently take the greatest pains in teaching

him the correct Tonga pronunciation, and would laugh him out of all little habits and customs, in dress, manners, and conversation, that were not strictly according to the Tonga fashion, or not considered sufficiently polished and becoming an egi (noble.) In all respects, and on every occasion, she conducted herself towards him with the greatest maternal affection, modesty, and propriety: she was a woman of great understanding, personal beauty, and amiable manners.

If a young girl is betrothed, or set apart to be the wife or concubine of a noble higher in rank than herself, she derives more respect on that account, independent of what is due to her own proper rank.

The women employ themselves (particularly nobles,) in making a variety of articles, chiefly ornamental; these employments, however, are considered accomplishments, not professions: some of the higher class of women not only make these employments an amusement, but actually make a sort of trade of it, without prejudice to their rank; which is what the lower class of women could not do, because what *they* make is not their own property, but is done by the order of their superiors; the highest accomplishments cannot add to a wo-

man's rank, though it does somewhat to the estimation in which she may be held, for such things, when well done, are honourable in a woman of rank. These things will be farther spoken of hereafter.

Children acquire their rank by inheritance, as before observed, from the mother's side: if she be not a noble they are not, and *vice versa*. If a man, however high his rank, have a child by a woman who is only a tooa, no matter whether they are married or not, (but indeed there is no instance of a noble marrying a tooa,) that child would not be a noble, though it were known that the father was a noble; the child might rank as a mooa, but not higher: on the contrary, if a woman who is a noble were to have a child by a tooa, the child would be a noble; but this perhaps seldom happens, for the pride of the females would not allow of such a low intrigue; or if such a circumstance were to take place, the greatest care would be used that it should not be known. Children that are nobles are somewhat less respected, as may be supposed, on account of their childhood; but then any familiarity or slight disrespect that might be shewn them would only be by nobles nearly equal or superior to them. If Finow were to

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see a child of superior rank approach or be brought near him, he perhaps would say, (and frequently does on such occasions,) take that child away! why do you bring him here, troubling me with the taboo? or some such abrupt expression: such language, however, would not be decorous from an inferior, unless he be of nearly equal rank; and then only by authority of his superior age.

CHAP. XVIII.

Enumeration of the principal notions on which the religion of Tonga is founded—Traditionary account of the island of Bolotoo—Division of the gods into six classes—Names and attributes of the principal original gods—Souls of Chiefs—Souls of Mätabooles—Other Hotooas or inhabitants of Bolotoo—Hotooa Pow, or mischievous gods—The god that supports the earth—Observations upon death—Origin of the habitable earth, or rather of the islands of Tonga—Popular tradition respecting the original inhabitants of Tonga—Remarks—Another tradition respecting the same subject—Fiji story respecting an island of immortal women—Popular account of the origin of turtles—General notion of the earth, sky, and heavenly bodies—Notions respecting the human soul and animal life—Ideas concerning the liver—The soul's immortality—Notions of the Fiji people in regard to the soul.

THE RELIGION of the Tonga islands rests chiefly upon a belief of the following notions.

1. That there are Hotooas, gods, or superior beings, who have the power of dispensing good and evil to mankind, according to

their merit, but of whose origin they form no idea, rather supposing them to be eternal.

2. That there are other Hotooas or gods; viz. the souls of all deceased nobles and matabooles, who have a like power of dispensing good and evil, but in an inferior degree.

3. That there are besides several Hotooa Pow, or mischievous gods, whose attribute is never to dispense good, but petty evils and troubles, not as a punishment, but indiscriminately to whomsoever it may be, from a pure mischievous disposition.

4. That all these superior beings, although they may perhaps have had a beginning, will have no end.

5. That the world also is of doubtful origin, and co-existent with the gods; the *solid* sky, the heavenly bodies, and the ocean, being pre-existent to the habitable earth, which was afterwards drawn out of the water by the god Tangaloa, whilst fishing with a line and hook.

6. That mankind, according to a partial tradition, first came from Bolotoo, the residence of the gods, an island to the north-westward, and resided at the Tonga islands, by command of Tangaloa: they consisted of two

brothers, with their wives and attendants, whose original they pretend to know nothing about.

7. That all human evil is inflicted by the gods upon mankind, on account of some neglect of religious duty, either in the person or persons who suffer the inflictions, or in the egi or chief whom they serve; and the contrary of good.

8. That all egi or nobles have souls, which exist hereafter in Bolotoo, not according to their moral merit, but their rank in this world, and then they have power similar to the original gods, but less. The matabooles also go to Bolotoo after death, where they exist as matabooles or ministers to the gods, but they have not the power of inspiring priests: the mooas, according to the belief of some, also go to Bolotoo, but this is a matter of great doubt. But the tooas, or lower class of people, have no souls, or such only as dissolve with the body after death, which consequently ends their sentient existence.

9. That the human soul during life is not a distinct essence from the body, but only the more etherial part of it, and which exists in

Bolotoo, in the form and likeness of the body, the moment after death.

10. That the primitive gods and deceased nobles sometimes appear (visibly) to mankind, to warn or to afford comfort and advice: that the primitive gods also sometimes come into the living bodies of lizards, porpoises, and a species of water snake, hence these animals are much respected; their coming into porpoises is supposed to be for the purpose of taking care of vessels, &c.

11. That the two personages at the Tonga islands known by the name of Tooitonga and Veachi are descendants in a right line from two chief gods, and that all respect and veneration is therefore due to them.

12. That some persons are favoured with the inspiration of the gods, by an actual existence of the god for the time being, in the person (the priest) so inspired, who is then capable of prophesying.

13. That human merit or virtue consists chiefly in paying respect to the gods, nobles, and aged persons; in defending one's hereditary rights; honour, justice, patriotism, friendship, meekness, modesty, fidelity of married women, parental and filial love,

observance of all religious ceremonies, patience in suffering, forbearance of temper, &c.

14. That all rewards for virtue or punishments for vice happen to men in this world only, and come immediately from the gods.

15. That several acts acknowledged by all civilized nations as crimes, are under many circumstances considered by them as matters of indifference, such as revenge, killing a servant who has given provocation, or any body else, provided it be not a very superior chief or noble; rape, provided it be not upon a married woman, or one to whom respect is due, on the score of superior rank, from the perpetrator; theft, except it be consecrated property.

16. Omens are considered direct indications of the gods to mankind: charms or superstitious ceremonies to bring evil upon any one are considered for the most part infallible, as being generally effective means to dispose the gods to accord with the curse or evil wish of the malevolent invoker; to perform these charms is considered cowardly and unmanly, but does not constitute a crime.

The Tonga people universally and positively

believe in the existence of a large island, lying at a considerable distance to the north-westward of their own islands, which they consider to be the place of residence of their gods, and of the souls of their nobles and matabooles. This island is supposed to be much larger than all their own islands put together, to be well stocked with all kinds of useful and ornamental plants, always in a state of high perfection, and always bearing the richest fruits and the most beautiful flowers according to their respective natures; that when these fruits or flowers are plucked, others immediately occupy their place, and that the whole atmosphere is filled with the most delightful fragrance that the imagination can conceive, proceeding from these immortal plants; the island is also well stocked with the most beautiful birds of all imaginable kinds, as well as with abundance of hogs, all of which are immortal, unless they are killed to provide food for the hotooas or gods; but the moment a hog or bird is killed, another living hog or bird immediately comes into existence to supply its place, the same as with the fruits and flowers; and this, as far as they know or suppose, is the only mode of propagation of plants and animals. The island of

Bolotoo is supposed to be so far off as to render it dangerous for their canoes to attempt going there, and it is supposed moreover, that even if they were to succeed in reaching so far, unless it happened to be the particular will of the gods, they would be sure to miss it. They give, however, an account of a Tonga canoe, which, on her return from the Fiji islands a long time ago, was driven by stress of weather to Bolotoo; ignorant of the place where they were, and being much in want of provisions,—seeing the country abound in all sorts of fruit, the crew landed, and proceeded to pluck some bread fruit, but to their unspeakable astonishment, they could no more lay hold of it than if it were a shadow; they walked through the trunks of the trees, and passed through the substance of the houses, (which were built like those of Tonga,) without feeling any resistance. They at length saw some of the hotooas, who passed through the substance of their bodies as if there was nothing there: the hotooas recommended them to go away immediately, as they had no proper food for them, and promised them a fair wind and a speedy passage. They accordingly put directly to sea, and in two days, sailing with the utmost velo-

city, they arrived at Hamoa, (the Navigator's islands,) at which place they wanted to touch before they went to Tonga. Having remained at Hamoa two or three days, they sailed for Tonga, where they arrived with great speed, but in the course of a few days they all died, not as a punishment for having been at Bolotoo, but as a natural consequence; the air of Bolotoo, as it were, infecting mortal bodies with speedy death. The hotooas are supposed to have no canoes, not requiring them; for if they wish to be any where, there they are the moment the wish is felt.

The HOTOOAS, or supernatural intelligent beings, may be divided into classes.

1. The original gods.
2. The souls of nobles, that have all attributes in common with the first, but inferior in degree.
3. The souls of matabooles, that are still inferior, and have not the power, as the two first have, of coming back to Tonga to inspire the priests, though they are supposed to have the power of appearing to their relatives.
4. The original attendants, or servants, as it were, of the gods, who, although they had

their origin, and have ever since existed in Bolotoo, are still inferior to the third-class.

5. The Hotooa Pow, or mischievous gods.
6. Móqoi, or the god that supports the earth, and does not belong to Bolotoo.

The first class, or original hotooas, are supposed to be rather numerous, perhaps about three hundred; but the names of very few are known, and those only to some of the chiefs and matabooles; for it may easily be supposed that, where no written records are kept, only those whose attributes particularly concern the affairs of this world should be much talked of; as to the rest, they are, for the most part, merely tutelar gods to particular private families, and having nothing in their history at all interesting, are scarcely known to any body else.

Several of these primitive hotooas have houses dedicated to them; the houses are built in the usual style, but, generally, somewhat more care is taken, both in building them, and keeping them in good order, decorating their inclosures with flowers, &c., but which will be fully described in the proper place. About twenty of the gods have houses

thus consecrated to them, some having five or six, others one or two. The following are the names and attributes of the principal gods.

TA'LI-Y-TOOBO'; (the literal meaning of this name, from which nothing can be deduced, is *Wait there, Toobo!*) He is the patron of the How and his family, not of Finow in particular, who is the present king, but of any one who may be king. He is also god of war, and is consequently always invoked in time of war by the How's party: in time of peace he is also occasionally invoked for the general good of the nation, as well as for the particular interest and welfare of the How's family. He has four houses dedicated to him in the island of Vavaoo; two at the small island of Lefooga, one at Haano, one at Wiha, and two or three others of smaller importance elsewhere. He has no priest, unless it be the How himself, whom he sometimes inspires: but it has happened that a How, during his whole reign, has not been inspired.

TOO'I FOOA BOLO'TOO; the literal meaning of this is, "Chief of all Bolotoo:" from this name one would suppose him to be the greatest god in Bolotoo, but he is inferior to the one before mentioned; how he came by this name

the natives themselves can give no account; the only answer they make is, that such is his proper name. Although he is the god of Bolotoo, he is inferior to Tali y Toobo, insomuch that they scarcely make a comparison between them; if you ask them whether Tooi foba Bolotoo is a great god, they will answer, "Yes, "he is a very great god." "Is Tali y Toobo "a greater god?" "Yes, much greater." "How great, then, is Tali y Toobo?" "He "is a great chief, from the top of the sky down "to the bottom of the earth!" He is also the god of rank in society, and in this quality he is often invoked by the heads of great families, as the king, and other great nobles, on occasion of sickness, or other family troubles. He has several houses dedicated to him; three or four at Vavaoo, one at Lefooga, and a few at other islands. He has three or four priests, whom he occasionally inspires; at least Mr. Mariner is acquainted with three or four, but perhaps there are others.

HIGOOLE'O, (meaning unknown); a very high god, regarded principally by Tooitonga's family. He has no priest, nor any house, and is supposed never to come to Tonga. The natives are uncertain about his attributes.

TOOBO' TOTA'I, literally, Toobo the mariner:

He is the patron of Finow's family, also the god of voyages: in the first quality he is often invoked by Finow; in the second quality he is often invoked by chiefs, going upon any maritime expedition; also by any body in a canoe during a voyage. He is not the god of wind, but is supposed to have great influence with that god; his chief power is extended to the preservation of canoes from accidents: this god has several houses dedicated to him, chiefly at Vavaoo and the contiguous isles. Mr. Mariner only knew one priest belonging to him, but he, perhaps, has several. It will be recollected, in the former part of the history, at the time when Finow's daughter was so ill, that this priest, when inspired, foretold that either Finow or his daughter must die, as decreed in Bolotoo; in consequence, Finow, after his daughter's death, was so exasperated with his god, Toobo Totai, for not making arrangements among the gods more favourable to him, that he vowed to kill his priest: this sacrilegious intention was, however, prevented by his own death, which happened as a judgment on him, according to the people's notions. Vide vol. i. p. 378 and 389.

ALA'I VA'LOO; (the meaning of this name unknown; *Valoo*, the number eight); a god

that patronizes the How's family, but is particularly the patron god of Tóë Oomoo, the late king's aunt. This god is now and then invoked by the king's family, but very frequently by Tóë Oomoo. He has a large consecrated fencing at Ofoo, one of the islands in the vicinity of Vavaoo: he has, at least, one priest, and is very frequently consulted in behalf of sick persons.

A'LO A'LO; literally, *to fan.* God of wind and weather, rain, harvest, and vegetation in general. This god is generally invoked about once a month, if the weather is seasonable, that it may remain so: if the weather is unseasonable, or destructive on shore by excessive wind or rain, he is invoked every day. A'lo A'lo is not the god of thunder and lightning, of which, indeed, there is no god acknowledged among them, as this phenomenon is never recollected to have done any mischief of consequence. In boisterous weather at sea, the superior god Toobó Totái, the protector of canoes, and other sea gods, are always invoked in place of A'lo A'lo. About the time when the yams are full grown (near the latter end of December), the ceremony of *tow tow* begins, consisting in an offering of yams, and other provisions, to the god A'lo A'lo. This ceremony is repeated every ten days, for eight times successively, as

will be described under the head of religious ceremonies. This god has only two houses dedicated to him, one at Vavaoo, and the other at Lefooga: he has also two priests, one at each place.

Too'i Bolo'too; literally, chief of Bolotoo. This and the three following gods are all minor gods of the sea and of voyages, and protectors of Finow's family. Notwithstanding his name, he is inferior to all the gods mentioned before him; but much upon an equality with the three following. He has two houses dedicated to him at Vavaoo, and one at Lefooga; none elsewhere that Mr. Mariner knew of: he has, perhaps, two or three priests.

Ha'la A'pi A'pi; literally, a road crowded. He has the same attributes as Tooi Bolotoo. Mr. Mariner knows of no house dedicated to him. He has one priest.

To'gi Oocumme'a; literally, an iron axe. The same attributes as the above.

Toobo' Boo'goo; literally, Toobo the Short. The same attributes as the above.

Tangalo'a; god of artificers and the arts: doubtful if he has any house dedicated to him: has several priests, who are all carpenters. It was this god that brought the Tonga islands from the bottom of the sea, whilst fishing.

Such are the names and attributes of the chief primitive gods; next to those in rank and power come the souls of nobles.

Souls of EGIES, or NOBLES: of these there must be a vast number. Their attributes are similar to those of the primitive chief gods: they have the power of inspiring priests, and of appearing in dreams and visions to their relatives and others. They have no houses dedicated to them, but the proper places to invoke them are their graves, which are considered sacred, and are therefore as much respected as consecrated houses. Their names are the same as they had whilst living, and they hold the same rank mutually among themselves as they held during their mortal existence; and whether their deeds were good or evil during their life, is a circumstance that does not at all affect their state in Bolotoo, all punishments for crimes being supposed to be inflicted by the primitive gods upon men during their lifetime; in which inflictions the second class of gods have a proportional power with the first. As many of these souls of nobles have had strong warlike dispositions in this world, it might be supposed that they waged war against one another in Bolotoo; but this is not the case, for, in that state of existence, their un-

derstanding is much more clear than in this world, enabling them to discern what is right, and disposing them to choose it in preference to what is wrong: not but what they, and even the primitive gods, have verbal disputes, but which, from the clearness of their intellect, and the justice of their views, are supposed to be managed with divine temperance; but as the temperate discussion of gods may appear awful violence to weak-minded man, so it is not to be wondered that such disputes at Bolotoo should produce thunder and lightning at Tonga; as happened in the discussion among the gods respecting the fate of Finow and his daughter. (Vide vol. i. p. 369).

The SOULS of MATABOOLES come next: of these little need be said; they hold the same name and rank as during their life. They have not the power of inspiring priests; they cannot punish nor reward mankind, at least by any direct influence; though their friends and relatives sometimes beg their intercession with the higher gods, in behalf of their health, or prosperity, &c. They have no houses dedicated to them; they sometimes appear to their friends. Some of them are tutelar gods, and protectors of the tooas, or lower orders, which they are, as it were, by permission.

The primitive attendants, or servants of the gods. These, like the gods to whom they belong, are original inhabitants of Bolotoo. They are considered of less quality than the souls of matabooles. They have no power in Tonga, and if they go there they cannot manifest themselves. Their number is supposed to be immense.

THE HOTOOA POW, or mischievous GODS.—Of these there are perhaps several in number, but only five or six are supposed to be particularly active; and from their disposition to plague mankind, they reside more frequently at Tonga than at Bolotoo. They are accused of being the cause of all the petty inconveniences and troubles of life: and at Hamóa (or the Navigator's islands), they have an idea which is very convenient to the reputation of the females, that some of these *hotooa pow* molest them in their sleep, in consequence of which there are many supernatural conceptions: at Tonga, however, the matter is never carried to that extent. These *hotooa pow* have no priests, have no houses dedicated to them, nor are they ever invoked. All the great misfortunes of life, as has been before noticed, are special inflictions from the gods for the crimes of men: whereas the mischievous tricks played by the *hotooa pow* are for their own

whim and delight; they lead travellers astray, trip them up, pinch them, jump upon their backs in the dark, cause the nightmare and frightful dreams. They are never seen.

Móooi—A god that supports the earth, the earth lying on him, he being prostrate. This, as may be supposed, is a very gigantic being, greater in personal bulk than any of the others. He never inspires any body, nor ever leaves his situation. He has no house dedicated to him. When an earthquake happens, it is supposed that this god, feeling himself in an uneasy posture, is endeavouring to turn himself about; and, on such occasions, the people give loud shouts and beat the ground with sticks, which is supposed to have the effect of making him lie still. They have no idea of what he lies on, nor ever make any enquiries about it; and say it would be folly to do so, for who can go there and see?

Such is the account they give of their gods, and the respect which they pay to these imaginary beings is so great and so universal, that scarcely any instance is known of downright impiety; and indeed they have very strong motives to keep them in proper order in this respect, founded in their firm and fixed belief, that all human miseries are the consequent punishment

of crimes, and that acts of atrocity are most frequently punished by disease and death; and this risk of premature death among the tooas in particular must have a frightful aspect, as they consider the termination of life as the termination of their existence altogether. With respect to the chiefs indeed, to whom death is only a change to a better life, this apprehension may not take quite so strong a hold; nevertheless, life is always sweet, there are always some purposes of ambition or enjoyment yet to be satisfied; and when death does come, it is rather to be wished for in the field of battle than prostrate on a mat, overcome with pain and disease, in the midst of one's friends and relatives weeping and lamenting.

The next subject in order to speak of, is the origin of the habitable earth, which, according to their notions, vague as they are, is as follows:—It is believed that originally there was no land above the water but the island of Bolotoo, which, like the gods, the heavenly bodies, and the ocean, has probably always been. One day Tangaloa, the god of arts and inventions, went forth to fish in the great ocean, and having from the sky let down his hook and line into the sea, on a sudden he felt a great resistance: believing that he had caught an im-

mense fish, he exerted his strength, and presently there appeared above the surface several points of rocks, which increased in number and extent the more he drew in his line: the rocky bottom of the ocean, in which it was now evident his hook had caught, was thus fast advancing to the surface, so as to have made one vast continent; when unfortunately the line broke, and the islands of Tonga remain to shew the imperfection of Tangaloa's attempt. The rock in which the hook was fixed was already above the surface, and is to be seen to this day in the island of Hoonga, where they shew the very hole where it caught. The hook was in the possession of the Tooitonga family till about thirty years ago, when it was accidentally burnt along with the house in which it was kept.

Tangaloa having thus discovered land, by the divine influence of himself and other gods it was soon replete with all kinds of trees, herbs, and animals, such as were in Bolotoo, but of an inferior quality, and subject to decay and death. Being now willing that Tonga should also be inhabited by intelligent beings, he commanded his two sons thus:* "Go, and take with "you your wives, and dwell in the world at

* The following story is as nearly as possible a *literal* translation of the language in which they tell it.

"Tonga: divide the land into two portions,
"and dwell separately from each other. They
"departed accordingly. The name of the
"eldest was Toobó, and the name of the
"youngest was Váca-aców-oo'li, who was an
"exceeding wise young man; for it was he
"that first formed axes, and invented beads,
"and cloth, and looking-glasses. The young
"man called Toobó acted very differently,
"being very indolent, sauntering about and
"sleeping, and envying very much the works
"of his brother. Tired at length with begging
"his goods, he bethought himself to kill him,
"but concealed his wicked intention; he ac-
"cordingly met his brother walking, and struck
"him till he was dead. At that time their
"father came from Bolotoo with exceeding
"great anger, and asked him, Why have you
"killed your brother? Could not you work
"like him? Oh thou wicked one! begone!
"go with my commands to the family of Váca-
"acow-oo'li tell; them to come hither. Being
"accordingly come, Tangaloa straightway or-
"dered them thus: Put your canoes to sea;
"and sail to the east, to the great land which
"is there, and take up your abode there. Be
"your skins white like your minds, for your
"minds are pure; you shall be wise, making

"axes, and all riches whatsoever, and shall "have large canoes. I will go myself and "command the wind to blow from your land to "Tonga; but they (the Tonga people), shall "not be able to go to you with their bad "canoes.

"Tangaloa then spoke thus to the others:— "You shall be black, because your minds are "bad, and shall be destitute; you shall not be "wise in useful things, neither shall you go to "the great land of your brothers; how can "you go with your bad canoes? But your "brothers shall come to Tonga, and trade "with you as they please."

Mr. Mariner took particular pains to make enquiries respecting the above extraordinary story, with a view to discover whether it was only a corrupted relation of the Mosaic account; and he found that it was not universally known to the Tonga people. Most of the chiefs and matabooles were acquainted with it, but the bulk of the people seemed totally ignorant of it. This led him at first to suspect that the chiefs had obtained the leading facts from some of our modern missionaries, and had interwoven it with their own notions; but the oldest men affirmed their positive belief that it was an ancient traditionary record, and that it was

founded in truth. It seems strange that they should believe an account which serves so much to degrade them, and makes even their very chiefs to be descendants of bad men, cursed by their father with the evils of poverty and ignorance. Nevertheless, they readily own the superiority of the Papalangies, not only in knowledge, but disposition to do good; but, on the other hand, they do not as readily confess themselves to lie under a malediction: on the contrary, they maintain that they are far superior to us in personal beauty, and though we have more instruments and riches, they think that they could make a better use of them if they only had them in their possession. Of the chiefs and matabooles who related the foregoing account, some believed it firmly, others left it as they found it, none positively disbelieved it. Mr. Mariner related to them our scriptural and traditionary account of Cain and Abel, and expressed his opinion, that they must have received their information either from the missionaries, or from some Papalangi at an early period, whom accident had thrown among them; but some still persisted that it was an original tradition of their own, whilst others owned there was so great a similarity between the two accounts, that they were disposed to

believe they had received theirs from us, perhaps two or three or four generations back. But such things do not very often form a subject of conversation among them; consequently their knowledge and belief of these matters (as they have no writings) become very vague, incongruous, and uncertain.

They have several other accounts of the origin of mankind, or rather of the first inhabitants of Tonga; but most of them are not only ridiculous but very confused and indeterminate, and, as Mr. Mariner believes, many are of no greater antiquity than the present generation, and invented perhaps for the purpose of passing away time for lack of better conversation, most of the natives being very fond of inventing tales for amusement, like the continental nations west of them, but very void of the poetic elegance of those nations. The account that is more universally known and believed, which is the least inconsistent with their general notions, and probably the most ancient, is the following:—

"At a time when the islands of Tonga were already existing, but not yet peopled with intelligent beings, some of the minor gods of Bolotoo being desirous to see the new world (which Tangaloa had fished up), put to sea,

about two hundred in number, male and female, in a large canoe, and arrived at the island of Tonga. They were so well pleased with the novelty of the place that they determined to remain there, and accordingly broke up their canoe to make small ones of it; but in a few days two or three of them died,—this phenomenon alarmed all the rest, for decay and death was what their notion of their own immortality did not lead them to expect. About this time one of them felt himself strangely affected, and by this he knew that one of the superior gods was coming from Bolotoo to inspire him; in a little time he was actually inspired, and was told that the chief gods had decreed, that as they had come to Tonga, and had breathed the air of the place, and had fed upon the produce of the place, they should become mortal, and people the world with mortal beings, and all about them should be *méa máma*.* Upon this they were all exceedingly grieved, and were sorry they had broken up their canoe, but they made another, and some of them put to sea with the hope of regaining the island of Bolotoo; in which endeavour, if they succeeded, they were

* Things of this world, mortal, subject to decay and death, in contradistinction to *méa hotoóa*, things of the other world (Bolotoo), or land of *hotoóas*, immortal, and always flourishing.

to come back and fetch their companions; but they looked in vain for the land of the gods, and were obliged to return sorely afflicted to Tonga."

In the above story there is a little inconsistency in respect to the gods coming from Bolotoo in a canoe; for the gods are generally understood to have no canoes, not requiring them,—for the moment they wish to be any where, their wish is accomplished without any further trouble, which is a mode of conveyance far superior to any of our inventions, either ancient or modern.

The Tonga people have also a story among them respecting an island of immortal women existing somewhere to the north-west of Fiji; but this is suspected to be rather a Fiji tale than a tradition of their own, and consequently is not much believed among them. These immortal women are considered to be *hotooas*; but they are thought to have all the passions and propensities properly belonging to women of this world, in so much that it is dangerous for canoes to put in there; not that the crew would be positively ill-treated by these fair goddesses, but too much kindness sometimes destroys as effectually, though perhaps not so quickly, as too much severity. It is reported that a Fiji canoe was once driven there by a

gale of wind: the men landed, and were charmed with the truly kind reception they met with; but in a day or two, finding the climate much too warm for their constitution, they wisely betook themselves again to their canoe, and with some difficulty reached the Fiji islands, bringing sundry marvellous accounts of the nature of the country, and the reception they met with. This story is prevalent, not only at Tonga and Fiji, but also at Hamoa (the Navigator's island.) Some of the Fiji people believe it: the Hamoa people doubt it very much; and the Tonga people deny it altogether.

The natives of the Tonga islands have a traditionary story respecting the origin of turtles; and as we are here discoursing about their notions of the world, which in some measure involves their knowledge of natural history, it ought properly to be told in this place.

A considerable time after the existence of mankind at Tonga, a certain god, who lived in the sky, and whose name was Langi, received a command from the superior gods of Bolotoo to attend a grand conference, shortly to be held at the latter place, on some point of universal importance. Now it happened that the god Langi had several children; among others, two daughters, beautiful young goddesses, who

were of an age in which vanity and the desire to be admired was beginning to be a very strong passion, and consequently they had often expressed their wish to see the islands of Tonga, and to visit the people that dwelt there; but their father was too wise readily to give his consent. Business of importance, however, now demanded his absence from the sky; but being fearful that his unexperienced daughters might in the mean time descend to Tonga, he gave them the strictest commands not to leave their celestial residence till his return; and as a motive for their obedience, he promised to conduct them, when he came back, to Tonga, and gratify their wish with safety to themselves. With a view to strengthen his injunctions, and better to ensure their compliance, he represented in lively colours the many dangers they would subject themselves to, by infringing upon his commands: in the first place, he told them that the Hotooa Pow (mischievous gods), who resided at Tonga, would take every opportunity to molest them, and to throw difficulties and dangers in their way. Besides which, there were other evils of greater consequence to fear; for they were so beautiful (he told them), that the men of Tonga would furiously fight among themselves to obtain them for their wives, and

that these quarrels occasioned by them would, no doubt, offend the superior gods of Bolotoo, and he (Langi) should thereby get into disgrace. The two goddesses having promised obedience to their father's orders, he descended with speed to Bolotoo. He had scarcely left the sky, when they began to reason together on what he had told them: one said to the other, our father has only promised to take us to Tonga to keep us here till he comes back; for has he not often promised us the same thing and never fulfilled his word? True! said the other, let us go to Tonga by ourselves for a little time, just to look at the *máma* people, and we will return before he shall know any thing of it; besides, (said both of them together) has he not told us that we are more beautiful than the women of Tonga? Yes! let us go immediately to Tonga and be admired, for in the sky there are many other goddesses nearly as beautiful as ourselves, and we are scarcely noticed. Upon this they descended together to the island of Tonga, and, having alighted in a lonely place, they walked towards the mooa, discoursing as they went on the homage that was soon to be paid to their charms. When they arrived at the mooa, they found the king and all his chiefs and principal people engaged in some

grand ceremony of rejoicing, and were then drinking their cava. The moment they arrived all eyes were turned upon them, and all hearts, except those that envied, were filled with admiration and love. The young chiefs vied with each other in shewing them the most signal attentions *; they already began to be jealous of each other; they left off drinking cava, and the whole assembly was put in confusion. At length the young men began to quarrel among themselves, but the king, to settle all disputes, by virtue of his superior power took them home to his own residence: the sun had scarcely set, however, before certain chiefs, with a strong armed force, rescued them from the king's house: the whole island was soon in a state of confusion and alarm, and early the following morning a bloody war was commenced. In the mean time the gods of Bolotoo heard what was going forward at Tonga, and they imme-

* It is not the least remarkable trait in the character of the Tonga people, that on almost all occasions they shew very marked attention to females; and we believe that among all the different clusters of islands in the South Seas, the native of these are singular in this respect. The women of Tonga are not obliged to labour to procure the necessaries of life for their idle husbands: the men work; the women do chiefly those offices that are requisite for domestic comfort, and for the promotion of health and cleanliness.

diately with great indignation charged poor Langi with being the cause of these disturbances: this god said in his defence, that he had ordered his daughters to remain at home, but unfortunately they were disobedient children. He immediately left the synod of gods, and flew with all speed to Tonga, where he found that one of his daughters, by having eaten of the productions of the place, had deprived herself of immortality, and was already dead. The loss of his daughter enraged him to the utmost extreme; he sought for the other, and, seizing her by the hair, he severed her head from her body: the head he threw into the sea, and flew, with rage and disappointment, back to the sky. The head in a short time turned into a turtle, and was the origin and source of all the turtle now found in the world.

This story obtains almost universal credit at the Tonga islands; in consequence, turtles are considered as almost a prohibited food, at least very few will venture to eat them without first offering a portion to some god, or sending some to any chief that may be at hand: and there are many that will not eat turtle on any account, being fearful of its producing enlarged livers, or some such visceral complaint. It is

not supposed, however, to be so likely to have a bad effect upon great chiefs, as they approach so near in rank and character to the gods themselves.

Such are their principal notions respecting the origin of things. As to the first formation of the solid sky (as they deem it), or the island of Bolotoo, or the gods themselves, they pretend to form no idea, and never think of agitating the question, whether they are eternal, or whether they had a beginning, deeming all such speculations as vain and fruitless; for who, say they, can remember, or who has been there to see? They have no legends or tales that seem to resemble those of the Society islands, as related by Captain Cook.

Respecting the earth, their notion is, that it has a flat surface, ending abruptly, which the sky overarches. If you ask them why the sea does not run over, the answer will be, "How "can I tell? I have never been there to see; "there are rocks, or something to border it, "probably." With regard to the sun and moon, they pass through the sky, and come back some way, they know not how. As to the spots in the moon, they are compared to the figure of a woman sitting down and beating

gnatoo: when the moon is eclipsed, they attribute the phenomenon to a thick cloud passing over it: the same with the sun.

Respecting the human soul, in particular, they imagine it to be the finer or more æriform part of the body, and which leaves it suddenly at the moment of death; and it may be conceived to stand much in the same relation to the body as the perfume and more essential qualities of a flower do to the more solid substance which constitutes the vegetable fibre. They have no proper word to express this fine ætherial part of man: as to the word *loto*, though it may be sometimes used for this purpose, yet it rather means a man's disposition, inclination, passion, or sentiment. The soul is rather supposed to exist throughout the whole extension of the body, but particularly in the heart, the pulsation of which is the strength and power of the soul or mind. They have no clear distinction between the life and the soul, but they will tell you that the *fotomanava* (the right auricle of the heart) is the seat of life. They form no idea respecting the use of the brain, unless it be, perhaps, the seat of memory; (they have a distinct word for memory, *manatoo*): they derive this notion from the natural action of putting the hand to the

forehead, or striking the head gently when trying to remember any thing. The liver they consider to be the seat of courage, and they pretend to have remarked (on opening dead bodies), that the largest livers (not diseased), belong to the bravest men. They also say they have made another observation respecting this viscus, viz. that, in left-handed people, it is situated more on the left than on the right side; and, in persons that are ambi-dexter, it is placed as much on one side as on the other. They are very well acquainted with the situation of all the principal viscera.

They acknowledge that the *tooas*, or lower order of people, have minds or souls; but they firmly believe that their souls die with their bodies, and, consequently, have no future existence. The generality of the tooas, themselves, are of this opinion, but there are some that have the vanity to think they have immortal souls as well as matabooles and chiefs, and which will live hereafter in Bolotoo. There seems to be a wide difference between the opinions of the natives in the different clusters of the South Sea islands respecting the future existence of the soul. Whilst the Tonga doctrine limits immortality to chiefs, matabooles, and, at most, to mooas, the Fiji doctrine, with

abundant liberality, extends it to all mankind, to all brute animals, to all vegetables, and even to stones and mineral substances. If an animal or a plant die, its soul immediately goes to Bolotoo; if a stone or any other substance is broken, immortality is equally its reward; nay, artificial bodies have equal good luck with men, and hogs, and yams. If an axe or a chisel is worn out or broken up, away flies its soul for the service of the gods. If a house is taken down, or any way destroyed, its immortal part will find a situation on the plains of Bolotoo: and, to confirm this doctrine, the Fiji people can shew you a sort of natural well, or deep hole in the ground, at one of their islands, across the bottom of which runs a stream of water, in which you may clearly perceive the souls of men and women, beasts and plants, of stocks and stones, canoes and houses, and of all the broken utensils of this frail world, swimming, or rather tumbling along one over the other pell-mell into the regions of immortality. Such is the Fiji philosophy, but the Tonga people deny it, unwilling to think that the residence of the gods should be encumbered with so much useless rubbish. The natives of Otaheite entertain similar notions respecting these things, viz. that brutes,

plants, and stones, exist hereafter (see Captain Cook's Voyage), but it is not mentioned that they extend the idea to objects of human invention. Mr. Mariner is not acquainted with the notions of the Sandwich islanders upon these subjects: what we have related respecting those of the Fiji people he obtained from Fiji natives resident at Vavaoo, from Tonga people who had visited the Fiji islands, and from the natives of Pau, when he was there.

The human soul, after its separation from the body, is termed a *hotooa* (a god or spirit), and is believed to exist in the shape of the body; to have the same propensities as during life, but to be corrected by a more enlightened understanding, by which it readily distinguishes good from evil, truth from falsehood, right from wrong; having the same attributes as the original gods, but in a minor degree, and having its dwelling for ever in the happy regions of Bolotoo, holding the same rank in regard to other souls as during this life: it has, however, the power of returning to Tonga to inspire priests, relations, or others, or to appear in dreams to those it wishes to admonish; and sometimes to the external eye in the form of a ghost or apparition: but this power of re-appearance at Tonga only belongs

to the souls of chiefs, not of matabooles. It has already been stated, that the gods are believed sometimes to enter into the bodies of lizards, porpoises and water snakes; but this power belongs only to the original gods, not to the souls of chiefs.

There is no future place of existence for the souls of men but Bolotoo, and, consequently, no state of future punishment; all rewards for virtue, and punishments for vice, being inflicted on mankind in this world, as before noticed.

CHAP. XIX.

Farther particulars respecting the divine chiefs Tooitonga and Veachi: respecting the priests—General remarks on the moral notions and habits of the people—The first principles which in them constitute the foundation of virtue—References to Toobo Neuha, Hala A'pi A'pi, and others—Farther habits of practical liberality—The principle of respect and veneration to the gods, chiefs, parents, and aged persons—Defence of hereditary rights, and love of country—Instances of the principle of honour: instances of the contrary: remarks: conclusions—Their liberal opinions of one another, and of European nations, with references—Humanity—General observations on the virtue of chastity—Investigation of the proportion of married women—Conduct of the married women—Conduct of the unmarried women: of the married men: of the unmarried men—General view of society, as far as their notions respecting chastity are concerned—Conclusions upon this subject—Remarks.

THE two divine personages, viz. Tooitonga and Veachi, or those who are supposed to be peculiarly of high divine origin, have already been spoken of as far as their rank is concerned. In respect to their habits, we might very naturally imagine that, in consequence

of their high rank as divine chiefs, they would very frequently be inspired by the gods, and become the oracles of the divine will; but this, as far as Mr. Mariner has seen and heard, has never been the case; and it seems strange that the favour of divine inspiration should be particularly bestowed upon men seldom higher in rank than matabooles: such, however, is the case, and, to reconcile it with propriety, we may suppose that Tooitonga and Veachi are supposed to be of too high a rank to be the mere servants of the gods, and mere instruments of communication between them and mankind, but rather as the highest and most worthy of mankind, and next to the gods in rank and dignity. These two persons, however high in rank, have very little comparative power, though it is suspected that, formerly, when the Tonga people were a peaceable nation, and more attention was paid to religious rites and institutions, that they had a vast deal more influence than they have had of late years. They now very seldom meddle with political matters, though Mr. Mariner once witnessed an instance where Tooitonga ventured to advise Finow (the late king), respecting his warlike proceedings against Vavaoo, at the time when his aunt, Toe Oomoo,

revolted: for this purpose he went into the house on a marly, and sent a messenger to the king to say that he was there; which is a polite mode of telling a person you want him to come, that you may speak to him. He did not go to the king's house in person to communicate what he had to say, because, being the superior chief, every thing would have been tabooed that he happened to touch. When the king arrived, Tooitonga mildly addressed him on the subject of his aunt's revolt, and advised that he should endeavour to accommodate matters rather than involve the country in war: to which the king shortly replied, "My lord Tooitonga* may return to "his own part of the island, and content him-"self in peace and security; matters of war "are my concern, and in which he has no "right to interfere." He then left him. Thus, in all respects, we are to regard Tooitonga as

* *Ho Egi Tooitonga* means, literally, "thy lord Tooitonga," in which the possessive pronoun *thy*, or *your*, is used instead of *my*: or, if the word *egi* be translated lordship, or chiefship, the term of address will be more consistent and similar to ours, *your lordship, your grace, your majesty*. The title, *ho egi*, is never used but in addressing a superior chief, or speaking of a god; or in a public speech. *Ho Egi!* also means chiefs, as in the commencement of Finow's speech. Vol. I. p. 411.

a *divine* chief of the highest rank, but having no power or authority in affairs belonging to the king. It is presumed, however, that when the Tonga islands were in a state of peace, that is, before the people had acquired their warlike habits, that Tooitonga, as well as Veachi, had some influence even in matters of civil government, that their advice was often asked, and sometimes taken. Veachi used often to lament to Mr. Mariner, that those happy days were passed away when they used to live in peace and happiness at the island of Tonga, when every body paid the highest respect to the divine chiefs, and there were no disturbances to fear, the land was well cultivated, and frequent rich presents were made to them: others made the same complaint. In short, it would appear that the very ancient complaint, *tempora mutantur*, the almost universal cry of dissatisfaction, is heard at the Tonga islands as well as elsewhere; but the distant prospect generally appears more beautiful than the place whereon we stand: though, in all probability, Tooitonga and Veachi had great reason to complain, particularly Tooitonga, respect towards whom was evidently falling off even in Mr. Mariner's time; for, formerly, it was thought necessary, when Tooi-

tonga died, that his chief wife should be strangled and buried with him, but, in respect to the two last Tooitongas, this was not performed. Again, the late king would not allow Tooitonga to give him any advice in matters of war, but insisted that he should remain in peace and quietness at his own side of the island; and lastly, the present king, when the late Tooitonga died, would not allow his son to succeed to that high title, but, at one bold stroke, freed the people from a vast burden of taxes, by annulling the title of Tooitonga, and the expensive ceremony of *Inachi*, with a view, also, (as the reader will recollect) to do away with the necessity of any communication with the Hapaí people. Veachi, being a sensible, good, quiet sort of man, who interfered in no public matters, and who had nothing to do with the people of other islands but his own, (Toongooa,) was still suffered to retain his dignity, and probably does to this day; and, in that case, is the greatest chief at the Tonga islands, for the late Tooitonga's son, if he has not been since made a Tooitonga, is below Veachi in rank. Thus it appears that the Tonga islands are undergoing a considerable change, both in respect to religion and politics; and if the communica-

tion between Vavaoo and the Hapai islands, and between both places and Tonga, shall remain closed for a number of years, it will be a curious enquiry, to investigate what changes the language will undergo in those respective places.

In regard to the priests, their habits are precisely the same as other persons of the same rank; and, when they are not inspired, all the respect that is paid to them is that only which is due to their private rank. Mr. Mariner recollects no chief that was a priest: he has, indeed, seen the king inspired by Taly-y-Toobo (who never inspires any body but the king), but he is not strictly considered a priest on this account; those only, in general, being considered priests who are in the frequent habit of being inspired by some particular god. It most frequently happens that the eldest son of a priest, after his father's death, becomes a priest of the same god who inspired his father. The general circumstances of fits of inspiration have been already noticed (vol. i. p. 105). When a priest is inspired, he is thought capable of prophesying, or, rather, the god within him is said sometimes to prophesy; these prophecies generally come true, for they are mostly made on the probable side of a question, and when they do not come to pass

as expected, the priest is not blamed, but it is supposed the gods for some wise purpose have deceived them; or that the gods, for ought they know, have since changed their mind, and ordered matters otherwise; or that the god who inspired the priests spoke prematurely, without consulting the other gods.

At the Sandwich islands the priests appear to be a distinct order or body of men, living for the most part together, holding occasional conferences, and at all times respected by the body of the people; whereas, at the Tonga islands the priests live indiscriminately with the rest of the natives, are not respected on the score of their being priests, unless when actually inspired, and hold no known conferences together, as an allied body. Mr. Mariner frequently associated with them, watched their general conduct, and enquired the opinion of all classes of the natives respecting them; and, after all, has no reason to think that they combine together for the purpose of deceiving the people. He found nothing that he conceived very remarkable in their general character: if there was any difference between them and the rest of the natives, it was that they were *rather* more given to reflection, and somewhat more taciturn, and probably greater observers of what was

going forward. They have no peculiarity of dress to distinguish them. The most remarkable of their prophecies, if they deserve that name, are those mentioned vol. i. p. 110 and 369. The priests associate with the chiefs as much as other matabooles and mooas; and, although Tooitonga and Veachi are considered divine chiefs, still they have no more to do with the priests, nor are they any otherwise connected with them, nor related to them, than are other chiefs.

Having thus far given a general view of the religious opinions of the Tonga people, and an account of the habits of their divine chiefs and priests, we shall proceed to unfold, with as much accuracy and impartiality as possible, their notions and habits of morality; and in another chapter conclude the subjects connected with religion, by a detail of their religious ceremonies.

Moral virtue will appear to have a very slender foundation in these islands, when we consider that the natives believe in no future place of reward, but what a man will equally possess, whether he lives virtuously or not, and that they have no idea of a future state of punishment of any kind or degree whatsoever; and our opinion of their notions of moral virtue will not be much exalted, when, on a strict examination

of their language, we discover no words essentially expressive of some of the higher qualities of human merit: as virtue, justice, humanity; nor of the contrary, as vice, injustice, cruelty, &c. They have indeed expressions for these ideas, but they are equally applicable to other things. To express a virtuous or good man, they would say, *tangata lillé*, a good man, or *tangata loto lillé*, a man with a good mind; but the word *lillé*, good (unlike our word virtuous), is equally applicable to an axe, canoe, or any thing else: again, they have no word to express humanity, mercy, &c. but *ofa*, which rather means friendship, and is a word of cordial salutation: neither have they any word expressive of chastity, except *nofo mow*; remaining fixed or faithful, and which in this sense is only applied to a married woman, to signify her fidelity to her husband; but in another sense it is applicable to a warrior, to signify his loyalty and attachment to his chief. Farthermore, when we learn that theft, revenge, rape, and murder, under many circumstances, are not held to be crimes, we shall be tempted to exclaim, How miserable are these wretched people! the virtues have left their abode, and they are given up a prey to every evil passion! The picture is indeed dark, but we must throw a little more light upon it, and approach to take a nearer view.

The Tonga people do not indeed believe in any future state of rewards and punishment, but they believe in that first of all religious tenets, that there is a power and intelligence superior to all that is human, which is able to control their actions, and which discovers all their most secret thoughts; and though they consider this power and intelligence to be inherent in a number of individual beings, the principle of belief is precisely the same; it is perhaps equally strong, and as practically useful as if they considered it all concentrated in their chief god. They firmly believe that the gods approve of virtue, and are displeased with vice; that every man has his tutelar deity, who will protect him as long as he conducts himself as he ought to do; but, if he does not, will leave him to the approaches of misfortune, disease, and death. And here we find some ground on which to establish a virtuous line of conduct: but this is not sufficient: there is implanted in the human breast, a knowledge or sentiment which enables us sometimes, if not always, to distinguish between the beauty of disinterestedness and the foul ugliness of what is low, sordid, and selfish; and the effect of this sentiment is one of the strongest marks of character in the natives of these islands. Many of the chiefs, on being asked by Mr. Mariner what motives they had for con-

ducting themselves with propriety, besides the fear of misfortunes in this life, replied, the agreeable and happy feeling which a man experiences within himself when he does any good action, or conducts himself nobly and generously, as a man ought to do; and this question they answered as if they wondered such a question should be asked. After this, we cannot but suppose (unless we are led by prejudice), that the seeds of very great virtues are implanted in their breasts; and it would be very unreasonable to imagine that there are not many of the natives in whom these seeds germinate, grow up, and flourish to a very great extent; and if so, they cannot but be universally approved of and admired. If we wish for an example of these sentiments, we have one in the character of the noble Toobó Neuha, who lived as a great chief ought to do, and died like a good man. It is true he killed Toogoo Ahoo; but a native would observe, that in doing it he freed Tonga from the dominion of an oppressive and cruel tyrant. After that period he remained a faithful tributary chief to his brother the king; and when he was told that his brother was concerned in plotting his assassination, and that it would be better for him always to go armed, his disinterested reply was, that if his life was of no use to the king he was ready to die, and that he

would not arm himself against him as long as the country was well governed!—He afterwards associated with his secret enemies without arms, and when the first unkind blow was given, his only exclamation was addressed pathetically to his brother, thus, "Oh, Finow, am I to be killed?" He said no more, but instinctively parrying off the blows with his arms till they were both broken, he received them on his head, and fell a prostrate victim to the malice of his enemies. We have another noble instance of disinterestedness and generosity in the person of Hala A'pi A'pi, in his liberal conduct towards his friend Talo (see vol. ii. p. 7). He said afterwards that he knew very well that Talo was no coward, but that a little petulance or disappointed vanity had occasioned him to make the first false step, of which he was afterwards so ashamed, and was so confused that he had not the proper use of his judgment; and that he (Hala A'pi A'pi), knowing what must be the wounded state of his feelings, pitied his situation, and immediately sought a reconciliation. Hala A'pi A'pi indeed, in the fiery wildness of his disposition, often committed excesses; but his general character rendered him universally beloved. He was generous perhaps in the extreme; he was endowed with a certain share of wisdom: he knew well

what was right, and, what is still better, he practised it. (See his character, vol. ii. p. 53.) We have given here but two glowing instances of liberal sentiment; but we must reflect that they were universally admired: accordingly, the principle on which they were admired must, of course be universally felt; and it would be strange indeed, if the fruits of such sentiments were shewn only in a few solitary instances. The attentive reader will have discovered others: but if it be necessary to give another, we beg to cite one of a nature different from either of the above. The instance alluded to (vol. i. p. 114.) is where Mr. Mariner, with four Indian warriors, was flying from a large party of the enemy, when on a sudden he fell into a deep hole: his fate now seemed certain, the enemy would have gloried in killing him, for they had not forgotten the guns; but his four faithful companions exclaimed, "Let us stop for the Papalangi!" Three defended the ground with their clubs, while one helped him out, and one of the three was killed in that act of defence. These four men might have run off without risking their lives, but they were possessed of better sentiments:—"Let us stop for the Papalangi!"—they did stop, and they saved him.

Their high admiration of what is generous

and liberal in sentiment and conduct, is very well borne out by many of their most established customs and practices. The general conduct of chiefs and others towards one another seems to turn upon this principle of liberality. If one chief sees something in the possession of another which he has a strong desire to have, he has only to ask him for it, and in all probability it is readily and liberally given. The very tributes which the chiefs receive from inferiors come as much as possible in the form of presents *. Foreigners are exempted from all tributes, except those that are for the purpose of religious ceremonies, even though they occupy considerable plantations at Tonga: they also readily excuse foreigners for not according with their customs, or not paying respect to their gods; because, say they, they have gods of their own, and are not governed by our divinities. When any one is about to eat, he always shares out what he has to those about him, without any hesitation, and a contrary conduct would be con-

* We must not deny but what these presents are frequently occasioned by fear, as may be discovered by several instances mentioned in the first volume; but still they are not demanded; they love to consider them as presents, and this sufficiently demonstrates the universal admiration of the sentiment of liberality. There are no officers appointed to see that the people pay their due quantity.

sidered exceedingly vile and selfish. At meals strangers or foreigners are always shewn a preference, and females are helped before men of the same rank, because they are the weaker sex and require attention. A number of such instances might be given if necessary, but these, it is presumed, are sufficient to demonstrate that the people of the Tonga islands are not only not selfish, but admire liberality, and are practically liberal.'

In such a kind of mind as we have been describing, we may readily suppose that the sentiments of veneration and respect are felt to a considerable degree; and, accordingly, every mark of such sentiments is shewn to the gods, to chiefs, and aged persons. Actual impiety is little known among them: Finow (the late king), was, indeed, an impious character in many respects, but we have already seen how much the people wondered at his success. The same king was one day prevented from going out upon an expedition against the enemy, by one of his chiefs happening to sneeze, which is considered a bad omen. Finow, on a sudden, greatly exasperated, with raised arms and clenched fists, exclaimed, in a loud voice, "Crowd, all ye gods, to the protec-
"tion of these people, nevertheless I will wreak

"my vengeance on them tenfold!" But this impious exclamation was heard with horror by every body. There is no necessity to dwell upon the respect that is universally paid to chiefs, for it forms the stable basis of their government; and, of course, cannot be allowed to be infringed upon: it is, in short, a superior sacred duty, the non-fulfilment of which it is supposed the gods would punish almost as severely as disrespect to themselves. The great veneration which they pay to aged persons is a very amiable trait in their character; and, though it is now kept up by old habit and custom, it must, no doubt, have arisen in the beginning from notions which would do honour to the most civilized people; for it is not only to those who are old, both in years and wisdom, that such respect is paid, but every aged man and aged woman enjoys the attentions and services of the younger branches of society. Great love and respect for parents is another prominent mark of their character; and, indeed, it must be so, as it arises out of a two-fold motive: i. e. they pay respect on the score of parentage, and on that of superior chiefship or rank. Every chief also pays the greatest respect towards his eldest sister, which respect he shews in an odd way, but it is ac-

cording to custom, viz. by never entering into the house where she resides; but upon what exact principle, except custom, Mr. Mariner has not satisfactorily learned.

The same principle of love and respect for parents and superiors engages every man to secure and defend his hereditary rights as another point of religious duty, and in honour to the memory of his ancestors, from whom he received them. By a farther extension of the same sentiment, he loves the island on which he was born, in particular, and all the Tonga islands generally, as being one country, and speaking one language. But the *amon patriæ*, in the more extended sense, cannot be supposed to prevail in a very high degree, for, having no wars with foreigners, the opportunities for the excitement and growth of this passion are not very frequent; nevertheless, in the history of the war at Vavaoo, we shall discover proofs of the existence of this noble sentiment, as well as in the life of Toobo Neuha, and in the death of the late king, who lamented that he left the country in a critical situation. The present king, and his uncle Finow Fiji, were, no doubt, patriots in the best sense of the word.

Honour is another principle upon which we

must speak; but, in regard to which, it is difficult to give the just character of the Tonga people. That they are honourable in many respects, there can be no doubt; and that, in other respects, they do things which are, seemingly, at least, very dishonourable, there can be as little question. It was agreeable to every generous and honourable sentiment in Teoo Cava's men (vol. i. p. 351), to help him out of the ditch at the peril of their own lives; or in Mr. Mariner's four companions, to save him at the same risk. It was honourable in the late king, who was a very passionate man, and expected to be obeyed, to receive in good part, and readily to excuse, Mr. Mariner's refusal, on many occasions, to conform to orders that were not consistent with his principles. It was honourable in the Vavaoo people to have so much respect for the memory of their late chief, Toobo Neuha, as to resent his wrongs by their steady and determined conduct in regard to his murderers: and the behaviour of Toe Oomoo and her sister on this occasion is not unworthy of admiration. Finow Fiji, on the death of his brother, might easily have made himself king, for his party was exceedingly powerful, and heartily wished him to take the supreme command, but he was a man

of too much honour to rob his nephew of his right. If a man goes to another island, the chief of which, during his visit, makes war with all the island from which he comes, he is bound in honour to side with the chief on whose island he is; and this point of honour, except on extraordinary occasions, is faithfully kept: thus Finow Fiji was at Vavaoo when his brother, the king, waged war with that island, and, honour binding him, he remained in the service of Toe Oomoo, directing his hostilities chiefly against Toobo Toa, and those men who were the actual assassinators of Toobo Neuha. These different instances (and many others might be mentioned), are not only, to a certain degree, honourable in themselves, but are universally considered so by the natives: thus we must not deny that they feel the principle of honour, and practise it to a certain extent: but then what shall we say on the other side of the question? How can we excuse the capture of the Port au Prince, and the atrocious circumstances attending it: the assassination of Toobó Neuha; the treachery of Tarky', chief of the garrison of Bea (vol. i. p. 121)? But what stands forward both prominent and glaring, and the truth of which their own confession establishes, is, the serious

design they entertained of assassinating Captain Cook and his officers at Lefooga, the 18th of May 1777, and putting to death their acknowledged great and good benefactor!! (See Vol. ii. p. 64.)

If we were to measure their conduct by the notions of virtue, honour, and humanity received among enlightened nations, we should do them great wrong, and forfeit our own titles to the epithet of just and honourable: we shall therefore endeavour to ascertain in what *their* notions of honour consist, and judge them upon their own principles. Their ideas of honour and justice do not very much differ from ours except in degree, they considering some things more honourable than we should, and others much less so: but they have one principle which to a greater or less extent is universally held among them, which is, that it is every man's duty to obey the orders of his superior chief in all instances, good or bad, unless it be to fight against a chief still superior; and even in this case it would not be actually dishonourable. If a chief, therefore, designs to assassinate another, it is the duty of his men to assist him to the utmost of their power, whether they think it right or not. If two or three combine together to take a ship, they may depend

upon their men's readiness, as a point of duty, to execute their intentions; and if they are ordered to kill every man on board, they will most assuredly do it if they possibly can: if they are desired to save every man's life, they will equally obey the order, by merely endeavouring to secure them, though perhaps at the risk of their own lives. Thus the crime of one man will appear to us Europeans to be extended to two or three hundred, although these perhaps may be only the unwilling instruments, obedient because it is their duty to be so: but let the matter rest here for a moment, whilst we endeavour to examine the degree of crime of which the chief is guilty, who is at the head of the conspiracy. In the first place, his own opinion, and that of his countrymen is, that it is no crime at all, that is to say, it is not what the gods will punish him for: he will however candidly acknowledge it to be wrong; he will say, he took the ship because Tonga, being a poor country, was in want of many useful things, which he supposed were in great plenty on board, and that he killed the crew that he might better effect his object: taking the ship he will call an act of ungenerous oppression: killing the men an act of harshness, but he will add, how could it be helped? we would

have saved the men if we could, but we did not dare to do it, for our own safety: but (supposing the chief addressing himself to Mr. Mariner in reference to the Port au Prince), "we might also have killed you and your surviving companions, as we were advised, lest the next ship hearing from you what had been done, might take revenge; but we have so good an opinion of the clemency and humanity (*ofa*) of the Papalangies, that we trust they will not take revenge: we will therefore treat you well and abide by the result." Such are their notions of the crime (or fault,) as it regards the chief; and we think it but fair and liberal to judge of a man's conduct according to his own notions of right and wrong, taking into account his opportunities of knowing better, and in this point of view, the natives of these islands are but mere infants in civilization and morality, (not from want of power, but opportunity of growth;) our sentiments towards these people, therefore, should be mild and liberal; our conduct generous and careful, or severe and rigorous, according to circumstances; whilst our better notions of morality will teach us not to be revengeful. In the mean while, we do not exculpate from all fault the men who obeyed their chief on the above occasion: they were

guilty not because they obeyed, but because they obeyed with willingness, in hope of obtaining what to them were riches. In respect to the intended assassination of Captain Cook, every native of Tonga would have considered it, if it had taken place, a very base act, for which probably the gods would have punished them. Toobo Neuha's assassination of Toogoo Ahoo was esteemed rather a virtue than a crime; but Toobó Toa's assassination of Toobo Neuha was held a very atrocious act, offensive to the gods. An old Mataboole used to say, that useless and unprovoked murder was highly offensive to the gods; and that he never remembered a man guilty of it but who either lived unhappy, or came to an untimely end.

Theft is considered by them an act of meanness rather than a crime; and although some of the chiefs themselves have been known to be guilty of it on board ships, it is nevertheless not approved of. Their excuse is the strength of the temptation: the chiefs that would do it are, however, few.

From the above considerations, we are disposed to say, that the notions of the Tonga people, in respect to honour and justice, as we have above viewed them, are tolerably well de-

fined, steady and universal; but that, in point of practice, both the chiefs and the people, taking them generally, are irregular and fickle; being in some respects exceedingly honourable and just, and in others the contrary, as a variety of causes may operate. In regard to these virtues, therefore, (in the sense in which we have here taken them,) they may be considered very faulty; though there are several admirable exceptions, whose characters become more splendid and meritorious by the contrast.

As being closely allied with principles of honour and justice, we shall now examine the character of these people, as it regards their opinion of one another; and here we shall find something greatly to admire, and much to be approved of. While *we* accuse them of treachery and cruelty, *they* as loudly cry out that we are calumniators and detractors: for no bad moral habit appears to a native of Tonga more ridiculous, depraved, and unjust, than publishing the faults of one's acquaintances and friends; for while it answers no profitable purpose, it does a great deal of mischief to the party who suffers; and as to downright calumny or *false* accusation, it appears to them more horrible than deliberate murder does to us: for it is

better, they think, to assassinate a man's person than to attack his reputation. In the first case, you only cause his death, which must happen to him some time or another, whether you will or not; but in the latter case you take from him what otherwise he might, strictly speaking, never have lost, which he might have carried with him faultless to the grave, and which afterwards might have remained attached to his memory as long as the memory of him existed. And they not only hold this as a just and honourable principle, but they likewise put it in practice; so that instances of calumny and defamation are very rare. On the other hand, they equally avoid the baseness of flattery, and even where a man has performed some achievement that is really praiseworthy, they seldom commend him in his presence, lest it should make him vain and proud of himself: and that they are very well able to discriminate true bravery from false we have already stated and instanced in the former volume. (See p. 240 and 241,) where it is also remarked, that a modest opinion of *oneself* is esteemed a great virtue, and is also put in practice: for a farther instance of this, the conduct of the present king may be noticed,

when he first came into power, and his admirable speech may also be referred to. (Vol. I. p. 410.)

In regard to humanity, or a fellow-feeling for one another, much is to be said on both sides of the question. The sentiment itself is universally approved of, and they speak highly of Europeans for their mild and humane conduct: it must be confessed, however, that they do not so extensively practise it, at least, according to our notions of it, nor even, we may add, according to their own; which must be attributed in some to a want of thought, and want of feeling, particularly in boys and young lads; and in the older branches of society to motives of revenge, which, if it be for some serious injury, is deemed almost a virtue. We are here speaking of the men; as to the women, they are universally humane: a few, indeed, of the principal wives of chiefs are proud and haughty, and consequently tyrannical; but, considering the women generally, they are exceedingly humane and considerate; and though in their talkativeness, as in other parts of the world, they naturally speak of one another's faults, it is usually of such as are of a trifling nature, and without any malice, being mostly in the way of humour or joke: as to

considerable faults, such as a woman's infidelity to her husband, it would remain as much a secret with any of her own sex, (if they accidentally knew it,) as it possibly could with herself! Quarrels among the women are very rare. There is a lesser species of humanity, known commonly by the term good-nature, which is universally prevalent among the men as well as the women, and which is plainly depicted in the countenances of most of them. Taking all things into consideration, we must not venture to call them a humane people; but, on the contrary, to say they were cruel would certainly be making use of too harsh a term.

The next subject we shall consider is chastity. In respect to this, their notions are widely different from those of most European nations; we must, therefore, first examine what are their own ideas respecting this matter, and if they are such as are consistent with public decorum and due order and regularity in the social state, without tending to enervate the mind or debase the character of man, we shall take those ideas as the standard by which to judge them, and as far as they act consistently thereto we shall call them chaste, and as far as they infringe upon it we shall deem them offenders. But here it may be asked how are we to judge

whether their own notions upon this subject are consistent with the good order of society, &c. To this we can make no other answer than by referring to the actual state of society there, and pointing out those evils which may be supposed to arise from their wrong notions upon this subject.

In the first place, it is universally considered a positive duty in every married woman to remain true to her husband. What we mean by a married woman is, one who cohabits with a man, and lives under his roof and protection, holding an establishment of him. A woman's marriage is frequently independent of her consent, she having been betrothed by her parents, at an early age, to some chief, mataboole or mooa; perhaps about one third of the married women have been thus betrothed; the remaining two thirds have married with their free consent. Every married woman must remain with her husband whether she choose it or not, until he please to divorce her. Mr. Mariner thinks that about two thirds of the women are married, and of this number full half remain with their husbands till death separates them; that is to say, full one third of the female population remain married till either themselves or their husbands die: the remaining two thirds

are married and are soon divorced, and are married again perhaps three, four, or five times in their lives, with the exception of a few who, from whim or some accidental cause, are never married; so that about one third of the whole female population, as before stated, are at any given point of time unmarried. This calculation is made with due reference to the women living on the plantations, who are almost all married to the *tooas* who till the ground, and remain constantly so; the unmarried women, therefore, live principally at the mooa, or place where the chiefs, matabooles, &c. dwell, and are attendants upon them or their wives. Girls that are too young to be marriageable are not taken into account. Having thus ascertained, as nearly as possible, the proportion of married women, we shall make an enquiry how far it may reasonably be supposed they are entitled to the reputation of fidelity. During the whole of Mr. Mariner's four years residence at one or other of these islands, he had frequent opportunities of intimacy with the wives of chiefs; for being a foreigner, and a white man, he was free from a great many restrictions to which the natives are subject: for instance, whenever he pleased he could go in the houses of Finow's wives, or of the wives

of other chiefs, and converse freely with them as long as he chose, which was a liberty that no male native could take beside the husband, relations, or the cooks that carried in the victuals; and from habit they became so much accustomed to his company and conversation as to think very little more of his presence than of one of their own sex, and consequently he had every favourable opportunity of becoming acquainted with their habits and sentiments, particularly as one of the old king's wives, his adopted mother, was a woman of very good sense and unaffected manners, and freely answered him upon all points that related to her happiness, to that of her female acquaintance, or to the condition of the women in general; besides which, it must be recollected, that Mr. Mariner, being upon the greatest intimacy with the principal chiefs, was acquainted with most of their intrigues, which they did not scruple to relate to him, both on account of the confidence they had in him, and his being a foreigner *.

* This seems an odd reason for placing confidence in such matters; but it arises from this circumstance, that, being a foreigner, he was not supposed to take that interest in their concerns which might lead a native to thwart any conduct which he did not happen to approve of.

With such opportunities of knowing the habits of the natives, relative to the subject in question, Mr. Mariner is decidedly of opinion that infidelity among the married women is comparatively very rare. He only recollects three successful instances of planned intrigue during the whole of his time; one at the Hapai islands, on the part of Voogi, (the young chief mentioned on the occasion of the old king's death,) who was considered the handsomest man at the Tonga islands; and two on the part of the present king, whose high rank and authority must on the one hand render his attentions flattering to the women, whilst on the other it may be supposed to excite a little apprehension of the consequences of a refusal. A fourth instance may perhaps be added, on the part of the late king, in respect to Foonagi, (see Vol. I. p. 437.) but this is only upon suspicion. Several other instances no doubt there were, at different islands; but as so few were known to him, who had better opportunities of information than any native, we may presume that infidelity on the part of the women is a very unfrequent occurrence; and where it does happen, it must be with the connivance of their female attendants and servants, who are always with them, and attend them abroad, not

as spies over their conduct, but as companions, it not being thought decorous, particularly for the wife of a chief, to walk out by herself: the wives of matabooles and mooas may walk out in the neighbourhood without attendants, but never to any distance.' These are, therefore, great restrictions upon the conduct of married women; but there is one still greater, viz. the fear of discovery, which must operate very strongly on the part of the wives of great chiefs, in whom an act of infidelity might occasion her husband to prevent a repetition by killing her: and as to the wives of persons of lesser rank, they might at least expect a severe beating, and the offender himself come off as badly, if not worse: but, independent of these restrictions, &c. Mr. Mariner is of opinion that the women are disposed to be faithful to their husbands, as being in their own acknowledgment their superiors, guardians, and protectors; and most of them, he firmly believes, are much attached to them, as he judges from their conduct when they become widows: witness the behaviour of Toobo Neuha's widows, (Vol. I. p. 151.) and those of the late king, (p. 384.) Mafi Habe, Mr. Mariner's adopted mother, did not, after the king died, marry another, or admit a lover; although Voogi, who

was considered the handsomest, and one of the most agreeable men in all the Tonga islands, became passionately in love with her, and would have paid his addresses with the greatest fervour and perseverance, if she had allowed him opportunities: at this time she was at the Hapai islands, residing with her father, under whose protection she remained at the time Mr. Mariner left the islands, which was about six months after her husband's death; though she might have married again, without any impropriety, two months afterwards, or allowed of an amour without any reproach. In respect to the wives of the lower ranks in society, they are oftener to be met with alone, and on such occasions sometimes consent to the solicitations of chiefs whom they may happen to meet; not, as Mr. Mariner thinks, from an abandoned principle, or want of affection to their husbands, but from a fear of incurring the resentment of their superiors: the wives even of the lowest orders, he thinks, are very faithfully attached to their husbands.

From the above investigation, we think it would be but giving a fair opinion of the reputation of the married women to say, that they are not only circumspect in conduct, but chaste in principle; and when we consider

that the married women form about two thirds of the female population, (that are marriageable,) it will give us no mean opinion of their moral reputation.

If a man divorces his wife, which is attended with no other ceremony than just telling her that she may go, she becomes perfect mistress of her own conduct, and may marry again, which is often done a few days afterwards, without the least disparagement to her character: or if she chooses she may remain single and admit a lover occasionally, or may cohabit with her lover for a time, and remain at his house without being considered his wife, having no particular charge of his domestic concerns, and may leave him when she pleases, and this she may also do without the least reproach or the least secrecy. From this circumstance we may draw an argument in favour of the chastity of the women generally, for if they were of a different character it is natural to suppose that very few would marry, except those who, when very young, were bethrothed to chiefs, and consequently married independently of their consent: but we find that three times that number are actually married: and as many are married three, four, or five times, it cannot be from an unchaste, libertine, or wandering disposition on the part

of the women, seeing that when once divorced they may remain single if they please, and enjoy all the liberty that the most libertine heart can desire. If now it be asked, "Why then do they marry?" The answer is, for love of one object, with the idea that the object of their affections will *always* make them happy; and if they are disappointed in one instance they are willing to try it in a second, a third, &c.: in short, it would appear that the force of sentimental affection blinds them to the probability of a disappointment, and they willingly make a generous sacrifice of their liberty to prove the strength of their attachment*

As to those women who are not actually married, they may bestow their favours upon whomsoever they please, without any opprobrium: it must not, however, be supposed, that these women are always easily won; the greatest attentions and most fervent solicitations are sometimes requisite, even though there be no other lover in the way. This happens sometimes from a spirit of coquetry, at other times from a dislike to the party, &c. It is thought shameful for a woman *frequently* to change her lover.

* The proposition, or rather position, that every woman is at heart a rake, will certainly not hold true in the Tonga islands.

Great presents are by no means certain methods of gaining her favours, and consequently they are more frequently made afterwards than before. Gross prostitution is not known among them.

In regard to the habits of the men in this respect, it must in the first place be observed, that no man is understood to be bound to conjugal fidelity: it is no reproach to him to intermix his amours, though if a married man does this to excess it is thought inconsistent: notwithstanding this liberty of conduct, however, most of the married men are tolerably true to their wives; and where they have any other amour it is kept a secret from the wife, not out of any fear or apprehension, but because it is unnecessary to excite her jealousy, and make her perhaps unhappy: for it must be said, to the honour of the men, that they consult in no small degree, and in no few respects, the happiness and comfort of their wives. In such a case of amour, the female he is attached to never offers to associate with the wife during the time she cohabits with the husband; for this would be thought a great insult, though afterwards she may, as freely as if nothing had happened, even though the wife might have known of the transaction. The women of course feel occasion-

ally much jealousy, but it is seldom strongly expressed, and very rarely produces any fatal consequences: pride generally causes them to conceal this passion.

With respect to the unmarried men, their conduct is of course free, but they seldom make any deliberate attempts upon the chastity of other men's wives. Rape, however, sometimes happens, and young chiefs are the perpetrators: but if a woman is known to be married, even though her husband be only a *tooa*, it would most likely save her from this outrage; and if she did not choose to give her consent, she might go free without farther molestation. When a woman is taken prisoner (in war), she generally has to submit; but this is a thing of course, and considered neither an outrage nor a dishonour: the only dishonour being to be a prisoner, and consequently a sort of servant to the conqueror. (See vol. I. p. 225). Rape, though always considered an outrage, is not looked upon as a crime, unless the woman be of such a rank as to claim respect from the perpetrator.

When all things are taken into consideration regarding the connubial system of these people, their notions of chastity, and their habits in respect to it, we shall have no reason to say but what they keep tolerably well within those

bounds which honour and decency dictate and if it be asked what effect this system has

* It may be objected that such habits as we have been describing, must often lead to a disregard of public decency, and which therefore must be very bad for the morals of the younger branches of society of both sexes, by making them acquainted with what they ought not to have any idea of, before the voice of nature whispered the important secret. In reply to this, we must observe, that no nation can well pay greater attention to public decency than the Tonga people: but at the same time we acknowledge, that conversation is often intermingled with allusions, even when women are present, which could not be allowed in any decent society in England: this, however, is never done if married women, or chiefs superior to the speaker, are near; because it would be disrespectful: but such subjects are not the result of depraved notions, they are rather the offspring of the imagination, and occasionally hazarded as vehicles of joke and humour. Notwithstanding this, the blush of female modesty suffuses the cheek in these islands as well as elsewhere, although the occasion of it is not so much considered an offence: though the females are very deficient in artificial modesty, they amply make up for it by the more genuine feeling of natural bashfulness. Those among us whose morality is almost skin deep, and who make a vast account of outside appearances, will perhaps condemn them for this.

In respect to children of both sexes, it must be acknowledged that they become acquainted with such subjects at a very early age. Nevertheless, a young female, (suppose 8, 9, or 10 years old), conducts herself with becoming modesty, and any indecent allusion would put her to the blush. She possesses a kind of modest pride, which she probably copies

upon the welfare and happiness of society, it may be safely answered, that there is not the

from the example of her mother, or else it is her natural bashfulness, or perhaps both, which generally constitutes the safeguard of her chastity, till the affections of the heart growing ripe with riper years, she at length listens to the solicitations of her lover. In regard to the boys, Mr. Mariner never observed nor heard of any pernicious effect in their conduct, resulting from too early an acquaintance with these things. When no secret is made, what is there to excite any farther enquiry? But if the subject be involved in mystery, it seizes strong hold of the mind; it becomes a frequent topic of discourse; and, what is worse, the curious enquirer, is not contented with partial hearsay evidence, he has recourse to experience; for as long as any thing is concealed from him, he is restless and dissatisfied; and when he knows all that he can know, it will be, probably, at a period much more early than is proper; but in what other way can we account for the facts? Mr. Mariner saw no men at Tonga, nor did he hear of any, who made debauchery the business of their lives: on the contrary, they were wrestlers, racers, boxers, and club-fighters, strong, well made men, with fine swelling muscles. Another circumstance must be noticed, as connected with morality, and that is, personal cleanliness, in which no nation can excel (without ridiculous refinement), the people of these islands; and it is not unworthy of observation, that personal cleanliness often argues cleanliness of mind and idea. As to certain preposterous habits, which so disgrace the moral character of nations west of them, and which have been said to infect the natives of some of the South Sea islands, we must do the Tonga people the justice to say, that they have not the most remote idea of any thing of the kind.

least appearance of any *bad* effect. The women are very tender, kind mothers, and the children are taken exceeding good care of: for even in case of a divorce, the children of any age, (requiring parental care), go with the mother, it being considered her province to superintend their welfare till they grow up; and there is never any dispute upon this subject. Both sexes appear contented and happy in their relations to each other. As to domestic quarrels, they are seldom known; but this must be said to happen rather from the absolute power which every man holds in his own family: for even if his wife be of superior rank, he is nevertheless of the highest authority in all domestic matters; and no woman entertains the least idea of rebelling against that authority; and if she should, even her own relations would not take her part, unless the conduct of her husband were undoubtedly cruel. That the men are also capable of much paternal affection, Mr. Mariner has witnessed many proofs, some of which have been related; and we have already mentioned that filial piety is a most important duty, and appears to be universally felt.

Upon these grounds we would venture to say, that the natives of these islands are rather to be considered a chaste than a libertine people;

and that, even compared with the most civilized nations, their character in this respect is to be rated at no mean height; and if a free intercourse could exist with European society, it is a matter of great doubt (whatever might be the change in their sentiments), if their habits or dispositions in this respect would be much improved by copying the examples of their instructors. If, on the other hand, we compare them to the natives of the Society islands, and the Sandwich islands, we should add insult to injustice.

We have thus endeavoured to give a just and impartial view of these people, as far as regards their notions and practices of the most important points of morality, trusting that the account will be found useful and interesting. A great deal more might, no doubt, have been said; but the farther we enter into minutiæ upon such a subject, the more we are likely to form an erroneous opinion; whilst the general outlines may be given without so much danger of being deceived; and what may be thought imperfect in this sketch, the intelligent reader will be able to supply according to his own judgment, by his attentive perusal of other parts of the work. If, for instance, it be objected that we have not taken into consideration the question of their being anthropophagi,

we reply, that all the instances that can any way go to substantiate their character in this respect, and which happened during Mr. Mariner's stay there, have been faithfully mentioned, with the motives and occasions of them: from which, we think it is easy to draw the conclusion, that they by no means deserve this opprobrious name: for, although a few young ferocious warriors chose to imitate what they considered a mark of courageous fierceness in a neighbouring nation, it was held in disgust by every body else.

CHAP. XX.

Preliminary observations—Cava root: ceremony of preparing the infusion, and order of serving it out, either as a chief, a priest, or a god may preside—The ceremony of *Ina'chi*; of *Fuccala'hi*; of *Cava fucca egi*; of *Tow-lou*; of *Naugi'a*; of *Tootooni'ma*; of *Boo'too* and its minor ceremonies, viz. *Fa'la, Too'too, La'fa, Too'gi, Fo'a Oo'loo*; with a quotation from Leviticus; of *Langi*, and the very singular mode of shewing respect to the remains of *Tooi-tonga*;—of *Ta'boo* and the ceremonies of *mo'e-mo'e* and *fo'ta*; of *Too'goo cava*; of *Lo'too*—Omens—Charms.

As attention to religious ceremonies forms an important feature in the character of the Tonga people, and as they consider any neglect in this respect would amount to a crime, that the gods would punish with the most severe temporal inflictions, it becomes necessary to give a particular account of them. The punishments which they consider themselves liable to for disrespect to the gods and neglect of religious rites, are chiefly conspiracies, wars, famine, and epidemic diseases, as public cala-

mities; and sickness and premature death, as punishments for the offences of individuals: and these evils, whenever they happen, are supposed to proceed immediately from the gods, as visitations for their crimes.

There is no public religious rite whatsoever, and scarcely any in private, but of which the ceremony of drinking cava forms an important, or at least a usual part; for which reason, although cava is taken on other occasions several times daily, we shall endeavour to give a full description of its preparation and form of taking, before we proceed to those ceremonies which are more strictly religious.

The root which they term cáva, and by which name the plant producing it is also called, belongs to a species of the pepper plant: it is known by the same name at the Fiji islands; but at the Navigator's islands, (which the Tonga people also visit), at the Society islands, and the Sandwich islands, it is universally called *ava*. At all these places it is used for the same or similar purposes.

The state in which it is taken is that of infusion: it is drunk every day by chiefs, matabooles, and others, as a luxury: the form of preparing and serving it out is the same, whether at a large party or a small one: the great-

est order is observed during the whole time, and the rank of persons is particularly attended to. The following description we shall suppose to be of some grand occasion, either religious or political. At all cava parties, provisions are also shared out; but the habitual cava drinkers seldom eat more than a mouthful, and this they do to prevent the infusion, when drunk in large quantities, from affecting the stomach with nausea; but there are a few who will not even use this precaution. When the party is very large, it is held on a *marly*, for the sake of room; the chief who presides sitting within the eaves of the house. The time of the day is indifferent: small cava parties are frequently held by torch light; but for religious ceremonies, whether of large or small parties, mostly in the morning. Women of rank never attend large public cava parties.

In the first place, we shall endeavour to describe the form and order in which the company and attendants sit. The chief who presides, and who is always the greatest chief present, sits about two feet, or perhaps three, within the eaves of the house,* on the matting

* It must be recollected, their houses are rather of an oval form, closed at the two ends and open in the front and back, the eaves coming within about four feet of the ground

which constitutes the flooring, with his face towards the open marly, into which the circle on either side extends. On his right and left hand sits a mataboole: both these order and arrange the ceremonies in the manner directly to be shewn, and whom, for the sake of distinction, we shall call presiding matabooles. On the lower hand of either of them sits the next greatest chief present, and another, who may be his equal or a little inferior to him, on the opposite side, near the other mataboole: after these, come other chiefs, matabooles, and mooas, sitting more or less according to their rank; for as it frequently happens that the higher chiefs are not the first that come, the places due to their rank are found occupied by persons inferior to them, and rather than disturb the company, they take their seats a little out of the proper order; but for a general rule, the higher chiefs sit towards the top; for it is not so much in the order of sitting that their rank is paid respect to, as in the order of their being served, which is done with the most scrupulous exactness. It is the characteristic of a mataboole, to know how to serve out cava and provisions according to the rank of individuals, so as not to give offence. Thus, the ring extends itself on either hand of the

presiding chief, but it is in general not an exact circle, the greatest diameter dividing the top from the bottom, which last is rather less curved than the top. About one third of the ring which constitutes the bottom, is generally occupied by the young chiefs and sons of matabooles belonging to the chief who presides; and in the middle of these, exactly opposite the chief, sits the man who is to mix and prepare the cava after it is chewed: he is generally a mooa, tooa, or cook, though sometimes a chief; at any rate, he must be able to perform his task, which is not an easy one at large parties, with strength, dexterity, and grace. Behind those at the bottom of the ring, sits the body of the people, which, on extraordinary occasions, may consist of three or four thousand individuals, chiefly men; the number of women being comparatively small. If either of the presiding matabooles now discovers any person of rank sitting much below the place he ought to occupy, he desires the individual who sits in that place to change situations with him; or if he sees a chief coming after the ring is formed, he orders one of those who is seated, to get up and retire, and he calls out to the chief by his name, saying, "here is a place for you."

Before we go further, we must make an important distinction between what we have here called the bottom and the rest of the ring: the latter, beginning with the chief, and advancing onwards on either side, constituting about two thirds of the whole ring, consists of but a single row of individuals, and this, for the sake of distinction, we shall denominate the superior circle; the bottom, which may be considered only the front of the body of the people, we shall name the inferior circle, and the body of the people, who are closely seated together indiscriminately,* we shall call the exterior circle. No person, though he be a chief of high rank, can sit in the superior circle at the same time that his father is there, (or any superior relation), even though he be at a considerable distance; and if he be already seated there, and his father comes, he must necessarily retire to the inferior or exterior circle, no matter which, out of respect to his superior relation: in either of the other circles, however, father and son may sit near to each other if they please; on this account, the superior circle is alone considered the true cava party; all the rest, both inferior and exterior, being rather to

* *i. e.* One row behind another, with their faces towards the chief.

be considered attendants, and persons looking on; although several of them frequently obtain their share of provisions and cava, according to the quantity that there may be. From this circumstance, it happens, that the inferior ring is generally composed of the sons of chiefs and matabooles, who belong to the presiding chief, (forming his *kow no'o*), and who are perhaps situated in the superior or true ring: from this cause it also often happens, that very great chiefs are seated in the exterior circle; it being thought no particular advantage to be in the inferior, unless for those who wish to be assiduous in serving out the cava, which is an honourable office. During the late king's life, his son, the present king, usually sat in the inferior or exterior circle, and assisted in chewing the root and serving it out.

The company being thus all arranged, the provisions, if they have not been already brought, are now fetched by the cooks belonging to the chief at the head of the company, and who do this without receiving any orders. If the cava is not already brought, one of the presiding matabooles perhaps calls out to one of the cooks in the exterior ring, who immediately rises and advances through the inferior ring towards the mataboole, and, sitting down

before him, receives orders to go to the chief's home, and fetch such a root or such a quantity of cava; when he returns he enters the ring as before, through the inferior circle, bearing the cava root in his arms; if the provisions are coming in at the same time, the man with the cava advances at the head, amidst the thanks of the company, and proceeds close up to the chief and sits down, laying the cava root before him: the provisions being placed about eight or ten paces off, on the ground, when the cooks who brought them immediately retire to their places in the exterior circle. In the mean while, the man who has brought the cava remains seated before the chief till he receives orders from the same presiding mata-boole, to take the cava root to be broken up and chewed: he accordingly rises and carries the root to the man opposite the chief, who sits in the middle of the inferior circle; he places the root immediately before him, and retires to his seat. The root is now split up with an axe, or any such instrument, into small pieces, by the man who is to mix the cava, and those about him; and being thus sufficiently divided and scraped clean with muscle shells, &c., it is handed out to those sitting in the inferior and exterior circle, to be chewed. There is

now heard a universal buz throughout this part of the company, which forms a curious contrast to the silence that reigned before; several crying out from all quarters, *my ma cava; my, my ma cava; my he cava;* give me some cava; give me cava; some cava: each of those who intend to chew it, crying out for some to be handed to them. No one offers to chew the cava but young persons who have good teeth, clean mouths, and have no colds: women frequently assist. It is astonishing how remarkably dry they preserve the root, while it is undergoing this process of mastication. In about two minutes, each person having chewed his quantity, takes it out of his mouth with his hand, and puts it on a piece of plantain or banana leaf, or sometimes he raises the leaf to his mouth, and puts it off his tongue in the form of a ball, of tolerable consistence, (particularly if it is dry cava root). The different portions of cava being now all chewed, which is known by the silence that ensues, nobody calling for any, some one takes the wooden bowl * from the exterior circle, and places it on the ground before the man who is to make the infusion. In the mean while, each

* The bowl used at a large party is about three feet in diameter, and about one foot in depth in the centre.

person who sits at any distance from the inferior circle, passes on his portion of chewed root, so that it is conveyed from one to another till it is received by three or four persons, who are actively engaged in the front of the inferior circle, going from one side to the other collecting it, and depositing it in the wooden bowl: it is not, however, thrown in promiscuously, but in such a way, that each portion is distinct and separate from the rest, till at length, the whole inside of the vessel becomes thickly studded, beginning at the bottom and going up on every side towards the edges: this is done that a judgment may afterwards be formed of the quantity of beverage that it will make: as each portion is disengaged from its leaf, the leaf is thrown any where on the ground.

The cava being thus deposited in the bowl, those persons who had been busy collecting it, retire to their places and sit down: the man before whom the bowl is placed, now tilts it up a little towards the chief that he may see the quantity of its contents, saying, *coe cava heni good ma*, this is the cava chewed: if the chief (having consulted the mataboole), thinks there is not enough, he says, *oofi-oofi, bea how he tangáta*, cover it over, and let there come a man here;

the bowl is then covered over with a plantain or banana leaf, and a man goes to the same presiding mataboole to receive more cava root, to be chewed as before; but if it is thought there is a sufficiency, he says, *paloo*, mix. The two men, who sit one on each side of him who is to prepare the cava, now come forward a little, and making a half turn, sit opposite to each other, the bowl being between them: one of these fans off the flies with a large leaf, while the other sits ready to pour in the water from cocoa nut shells, * one at a time. Before this is done, however, the man who is about to mix, having first rinced his hands with a little of the water, kneads together (the mataboole having said *paloo*), the chewed root, gathering it up from all sides of the bowl and compressing it together; upon this, the mataboole says, *lingi he vy*, pour in the water, and the man on one side of the bowl continues pouring, fresh shells being handed to him, until the mataboole thinks there is sufficient, which he an-

* These shells are whole, having merely two small holes at the top: the large ones are always chosen for this purpose: the nuts destined for this use are filled with salt water, and buried in the sand until the inside becomes decayed or rather deliquescent, when it is poured out, and the inside well washed.

nounces by saying, *mow he'vij*, stop the water: he now discontinues pouring, and takes up a leaf to assist the other in fanning. The mata-boole now says, *paloo ger tattow, bea fucca mow*, mix it every where equally, and make it firm; he then bring the dregs together in a bod

Things being thus far prepared, the mata-boole says, *y he fow*, put in the fow*: a large quantity of this fibrous substance, sufficient to cover the whole surface of the infusion, is now put in by one of those who sit by the side of the bowl, and it floats upon the surface. The man who manages the bowl now begins his difficult operation. In the first place, he extends his left hand to the farther side of the bowl, with the fingers pointing downwards, and the palm towards himself; he sinks that hand carefully down the side of the bowl, carrying with it the edge of the *fow*; at the same time his right hand is performing a similar operation at the side next to him, the fingers pointing downwards, and the palm presenting outwards. He does this slowly, from side to side, gradually descending deeper and deeper, till his fingers meet each other at the bottom, so that nearly

* The *fow* is the bark of a tree stripped into small fibres, and has very much the appearance of the willow shavings that are used in England to decorate fire-places in summer time.

the whole of the fibres of the root are by these means enclosed in the *fow*, forming as it were a roll of above two feet in length, lying along the bottom from side to side, the edges of the *fow* meeting each other underneath. He now carefully rolls it over, so that the edges overlapping each other, or rather intermingling, come uppermost. He next doubles in the two ends, and rolls it carefully over again, endeavouring to reduce it to a narrower and firmer compass. He now brings it cautiously out of the fluid, taking firm hold of it by the two ends, one in each hand (the back of the hands being upwards), and raising it breast high, with his arms considerably extended, he brings his right hand towards his breast, moving it gradually onwards, and whilst his left hand is coming round towards his right shoulder, his right hand partially twisting the *fow*, lays the end which it holds upon the left elbow, so that the *fow* lies thus extended upon that arm, one end being still grasped by the left hand. The right hand being now at liberty, is brought under the left fore arm (which still remains in the same situation), and carried outwardly towards the left elbow, that it may again seize in that situation the end of the *fow*. The right hand then describes a bold curve outwardly from the

chest, whilst the left comes across the chest, describing a curve nearer to him, and in the opposite direction, till at length the left hand is extended from him, and the right approaches to the left shoulder, gradually twisting the *fow* by the turn and flexures principally of that wrist: this double motion is then retraced, but in such a way (the left wrist now principally acting), that the *fow*, instead of being untwisted, is still more twisted, and is at length again placed upon the left arm, while he takes a new and less constrained hold. Thus the hands and arms perform a variety of curves of the most graceful description: the muscles both of the arms and chest are seen rising as they are called into action, displaying what would be a fine and uncommon subject of study for the painter, for no combinations of animal action can develope the swell and play of the muscles with more grace or with better effect. The degree of strength which he exerts when there is a large quantity is very great, and the dexterity with which he accomplishes the whole never fails to excite the attention and admiration of all present: every tongue is mute, and every eye is upon him, watching each motion of his arms, as they describe the various curvilinear turns essential to the success of the operation. Sometimes the fibres of the

fow are heard to crack with the increasing tension, yet the mass is seen whole and entire, becoming more thin as it becomes more twisted, while the infusion drains from it in a regularly decreasing quantity, till at length it denies a single drop. He now gives it to a person on his left side, and receives fresh *fow* from another in attendance on his right, and begins the operation anew, with a view to collect what before might have escaped him; and so on, even a third time, till no dregs are left, save what are so fine and so equally diffused through the whole liquid as not to be thus separated *.

* No man undertakes to perform this operation at a large party but who has been well practised on smaller occasions: for it is considered a great accomplishment, even worthy of a chief; but a failure on such an occasion would look very bad: Mr. Mariner, however, never witnessed one. The cava dregs which have been thus put aside are afterwards taken away by the cooks, and chewed over again to make fresh infusion for themselves. The disgusted reader will here perhaps call to mind the assertion we have formerly made, that no nation can excel the Tonga people in personal cleanliness, and will regret that they are not equally clean in their food. If this objection were made to a native, he would say, "it is not indeed very cleanly, for we would not eat a piece of yam which another had bitten; but chewing the cava is an ancient practice, and we think nothing of it: but what," he will perhaps add, "can be more filthy and disgusting than the Papalangi practice of drinking the milk of a beast, and giving it to your children for food?"—Every country has its customs.

During the above operation, various people in the exterior circle are employed making cava cups of the unexpanded leaf of the banana tree, which is cut into lengths of about nine inches, each piece being then unfolded is nearly square; the two ends are next plaited up in a particular manner, and tied with a fibre of the stem of the leaf, forming a very elegant cup, not unworthy of imitation. These leaves are provided beforehand, as well as the water, the bowl, &c. by the cooks. Sometimes it happens that there is not water enough, in which case off starts some one from the exterior circle to fetch more, running as if it were for his life, and twenty more after him, each anxious to shew his readiness in arriving first with the water: in a short time, if they are not returned, twenty or thirty more will rush off with equal swiftness: presently after they are seen coming back, forty or fifty in number, at full speed, with three or four cocoa nutshells of water; or if any thing else is wanted, it is fetched in the same prompt way.

In the meanwhile, also, the *fono*, or provisions to be eaten with the cava, is shared out. This generally consists of yams, ripe bananas, or plantains, in sufficient quantity that each in the superior circle may have a small portion to eat after his dish of cava. The mataboole calls

out for somebody to come and divide the *fono*: a couple generally advance forward and proceed to make the division. A large portion is first separated, and presented to the presiding chief, by laying it before him: this being done, the mataboole orders the remainder to be divided equally between the two sides, left and right, of the superior circle; each person has consequently a portion presented to him in the order in which he sits. This operation takes up about three or four minutes, and is performed quietly, when the man at the bowl begins to wring out the cava.

The infusion of cava being now strained, the performance of which generally occupies about a quarter of an hour or twenty minutes, the man at the bowl calls out *gooa ma he cavàne*, the cava is clear: the mataboole replies, *fucca tow*, squeeze out, alluding to the peculiar operation of filling the cups. Two or three from the inferior or exterior circle now come forward and sit down near the bowl, bringing with them and placing on the ground several of the cups: one then rises and holds with both hands a cup to be filled, standing a little on one side, and holding the cup over the middle of the bowl, so that his body does not obstruct the view of those at the top of the superior circle. The

man who manages the bowl fills the cup by dipping in a portion of *fow* rolled together, and which, when replete with the liquid, he holds over the cup, compressing it so that the infusion falls into it, to the quantity of about the third of a pint. The one who has the cup now turns and stands a little on one side, with his face towards the chief: at the same time one of those who have been described, sitting by the side of the bowl and employed fanning it, cries out with a loud voice, *cava gooa heca*, the cava is deposited (i. e. in the cup): the mataboole replies, *angi ma* ——— give it to ———, naming the party who is to have it, who, hearing his name announced, claps the hollow part of his hands together twice (unless it be the presiding chief), to signify where about he is seated: the cup-bearer then advances and presents it standing, unless it be to a great chief at Tooitonga's cava party, when he presents it sitting.

We must now describe the order in which the different individuals in the company are served, which is a most important part of the ceremony, and requires all the attention of the presiding mataboole. It must be noticed as a general rule, that the chief at the head of the circle receives either the first or third cup; the third cup, however, is properly his due: the first,

according to old established custom, the mataboole orders to be given to his fellow mataboole on the other side of the chief, unless there be a chief or mataboole from another island in company; it is then given to him, as being a visitor. If there be a person in the circle who has made present of the cava, the first cup is given in compliment to him. But supposing that the cava was not a present, and there are two or more visitors in company of about equal rank, and the mataboole is in doubt which of them ought to have it, to avoid giving offence he orders it to be given to the presiding chief; and this is the only case in which the chief at the head of the company gets the first cup; the other mataboole then receives the second, the third falls to the lot of the chief next in rank to the president, and so on, without farther hesitation, to every one according to his rank. So that the president either has the first or third cup, and the mataboole who is not giving directions either has the first or second cup: but to render this important piece of Tonga ceremony more clear, we shall suppose the several possible instances, and state the order of the service in each. The person whom we here call the mataboole is one of those two sitting by the side of the president, and who is not actually

giving directions; for one mataboole only regulates the serving out of each bowl; and if the bowl is filled a second time, the other mataboole directs the ceremonies, and so on alternately

1st. Where the cava is a present, and the giver is in company, the order is thus: the giver; the mataboole; the president.

2d. The cava not being a present, or the giver not in company, but there being a visitor, thus: the visitor; the mataboole; the president.

3d. There being two or more visitors of nearly equal rank, and the master of the ceremonies not knowing how to choose without giving offence, thus: the president; the mataboole; the chief next below the president in rank.

4th. There being no visitor present, thus: the mataboole; the chief next in rank to the president; the president.

Hence it will appear that the giver of the cava, in those instances where it is a present, has the first cup, in preference to any body else; at least this is generally the case, unless there be a visitor present, who is evidently superior in rank to him: on such an occasion the visitor would be preferred to the giver, and the

mataboole would have the second, the president the third, and the giver would not obtain any till it came in the usual way to his turn according to his rank. If it be doubtful whether the giver or the visitor ought to have the preference, then, to avoid giving offence, the president gets it. So that in all cases the principal difficulty is in the disposal of the first three cups; all the remainder being served out according to rank. If in the course of serving it out there be two persons of equal rank; the one sitting nearest the chief will be supplied first.

At large cava parties very few, in proportion to the immense multitude present, get served with this infusion; but there must always be enough for the superior circle, and for their relations, who may be either in the inferior or exterior: which latter, who, for reasons before given, do not sit in the upper circle, are served nevertheless in the order of their rank, or nearly so. One thing more is to be observed; viz. when a cup of cava is announced to be given to a person whose superior relation is present, that superior relation has a right to counter-order it, which he does by calling out, "give it to ———," mentioning the name of some individual whom he chooses should have

it in preference to his inferior relation; and this is often done.

When the bowl is emptied, if the chief thinks proper, he orders another to be got ready; or if any person in company sends away for some cava root, to make a present of it to the chief, a fresh quantity must be prepared; but the president himself often sends away for a second, a third, and even a fourth supply of cava root. Each bowl must be served round as long as it will last: when the individuals of the superior circle, and the persons related to them, are served, if any remains, it is given out to others in the inferior and exterior circles; no person receiving two cups out of the same bowl. When a second bowl is filled, it is served out the same as the first, i. e. not beginning where the first left off, but commencing and going on with the same individuals as if it were the first bowl; the third in the like manner, &c. Every bowl is provided with a fresh quantity of *fono*, or victuals to be eaten with the cava, and which are shared out in the same way as before: these generally consist of yams, bananas, or plantains, but sometimes a baked pig is brought, in which case the liver and a yam is the portion presented to the chief; if fowls are brought, the skin of the throat, and the rump,

are the president's share. If, before the conclusion, any one in the superior circle wishes to leave, he says to the chief, *Iky' teoo mow cava*, I cannot provide cava; and, with this apology, he leaves: or, if he has actually provided cava, he has only to state some reason for his leaving the company, such as going to another island, or to superintend some work.

It has been noticed, that there are two matabooles, one on each side of the president, who direct the ceremonies; but it must be mentioned, that only one of them regulates the preparation and sharing out of each bowl; *i.* e. one regulates the first bowl, and the other the second, and so on alternately. They generally sit close to the chief, except when Tooitonga presides, and then there is an intervening space, between him and them, of about six feet, or rather more. No chief comes to an inferior chief's cava party, or, if any extraordinary circumstance was to make this necessary, the inferior would be obliged to retire to his own exterior circle, and the superior visitor would preside: for the greatest chief present must always preside, unless there be an inspired priest, then *he* sits at the head of the circle, and the greatest chief in company, who would otherwise have that honour-

able situation, now retires, with other chiefs, to the exterior circle, not out of respect to the priest, who may be only a mooa, but out of veneration to the god supposed to exist within him; so that the superior circle, in such a case, consists principally of matabooles and mooas; for chiefs may be looked upon as distant relations to the gods, and no person may sit in the upper circle along with his superior relation; besides it is an act of humility demonstrating great respect. When a priest presides, which is the case at all religious ceremonies, except where they are consulting a god who has no priest*, the latter always has the first cup; the presiding mataboole, not actually officiating, has the second; the third, fourth, fifth, and perhaps sixth cups, are given to the

* When a god has no priest, as Tali-y-Toobo', for instance, no person actually presides at the head of his cava circle, the place being left apparently vacant, but which, it is supposed, the god invisibly occupies. On such occasions the cava party is always held before the house consecrated to the god. (See Vol. I. p. 365.) And they go through the usual form of words, as if the first cup was actually filled and presented to the god: thus, before any cup is filled, the man by the side of the bowl says, *Cava gooa héca*, The cava is in the cup: the mataboole answers, *Angi ma hò egi*, Give it to our god; but this is mere form, for there is no cup filled for the god.

next highest persons in the superior circle; and then the chiefs who have retired to the exterior circle are, out of respect, helped; but this rests at the option of the officiating mataboole; afterwards the remainder of the superior circle are served.

At smaller cava parties, the forms and words of ceremony are precisely the same; but when a priest does not preside, familiar conversation, and even joke and merriment, are indulged in. On all occasions every individual pays the greatest attention to his dress, that it be decorous and well tied on, that is, with neatness.

We have been particular in the description of the ceremony of preparing and drinking this infusion, because it sets in so strong a light the manners and customs of the people, and because it so frequently accompanies almost every kind of religious ceremony. It is not pretended, however, that drinking cava is essential to every religious ceremony, or to most of them, but that it is the custom to take it generally on such occasions. These religious ceremonies we shall now describe, and shall take them nearly in the order in which, by the natives, they are considered of most importance, or most sacred: viz. *Inaʻchi*; *Fuʻccalâhi; caʻva*

fu'cca e'gi; Tow-tow; Naw'gi'a; Tootooni'ma; Boo'too; La'ngi; Ta'boo; Fo'ta; Mo'ë-mo'ë; too'goo ca'va.

Although the ceremony of *ina'chi* was entirely abrogated by Finow just before Mr. Mariner left Vavaoo, we place it first in rank, because it always used to be considered of the utmost importance before it was done away with; besides which, it was a ceremony which affected the property of every individual in Vavaoo, and all the Hapai islands, and formerly in the island of Tonga also.

INACHI. This word means, literally, a share or portion of any thing that is to be or has been distributed out: but in the sense here mentioned it means that portion of the fruits of the earth, and other eatables, which is offered to the gods in the person of the divine chief Tooitonga, which allotment is made once a year, just before the yams in general are arrived at a state of maturity; those which are used in this ceremony being of a kind which admit of being planted sooner than others, and, consequently, they are the first fruits of the yam season. The object of this offering is to insure the protection of the gods, that their favour may be extended to the welfare of the nation generally, and in particular to the pro-

ductions of the earth, of which yams are the most important.

The time for planting most kinds of yams is about the latter end of July, but the species called *ca'ho-ca'ho*, which is always used in this ceremony, is put in the ground about a month before, when, on each plantation, there is a small piece of land chosen and fenced in, for the purpose of growing a couple of yams of the above description. As soon as they have arrived at a state of maturity, the *How* sends a messenger to Tooitonga, stating that the yams for the *ina'chi* are fit to be taken up, and requesting that he would appoint a day for the ceremony: he generally fixes on the tenth day afterwards, reckoning the following day for the first. There are no particular preparations made till the day before the ceremony: at night, however, the sound of the conch is heard occasionally in different parts of the islands, and as the day of the ceremony approaches it becomes more frequent, so that the people of almost every plantation sound the conch three or four times, which, breaking in upon the silence of the night, has a pleasing effect, particularly at Vavaoo, where the number of woods and hills send back repeated echoes, adding greatly to the effect.

The day before the ceremony the yams are dug up, and ornamented with a kind of ribbons prepared from the inner membrane of the leaf of a species of pandanus, and died red *; when thus prepared, it is called *mellecoola*, and is wrapped round the yam, beginning at one end, and running round spirally to the other, when it is brought back in the opposite direction, the turns crossing each other in a very neat manner. As the ceremony is always performed at the island where Tooitonga chooses to reside, the distant islands must make these preparations two or three days beforehand, that the yams, &c. may be sent in time to Vavaoo, where we will suppose the affair is to take place. The ninth day then is employed in preparing and collecting the yams and other provisions, such as fish, cava root, and *mahoa*, and getting ready mats, gnatoo, and bundles of *mellecoola:* but the yams only are to be carried in the procession about to be described.

The sun has scarcely set when the sound of

* It is first soaked for six or eight hours in lime water, and afterwards in an infusion of the root of the *nono'*, where it remains for about a week; it is afterwards exposed to the sun, and becomes of a bright red: the root of the *nono* is of a dark bright yellow, which, upon the action of lime water, becomes red.

the conch begins again to echo through the island, increasing as the night advances. At the Mooa, and all the plantations, the voices of men and women are heard singing *No'fo o'ooa tegger gnaoo'e, o'ooa gnaoo'e*, Rest thou, doing no work; thou shalt not work. This increases till midnight, men generally singing the first part of the sentence, and the women the last, to produce a more pleasing effect: it then subsides for three or four hours, and again increases as the sun rises. Nobody, however, is seen stirring out in the public roads till about eight o'clock, when the people from all quarters of the island are seen advancing towards the Mooa, and canoes from all the other islands are landing their men; so that all the inhabitants of Tonga seem approaching by sea and land, singing and sounding the conch. At the Mooa itself the universal bustle of preparation is seen and heard; and the different processions entering from various quarters, of men and women, all dressed up in new gnatoos, ornamented with red ribbons and wreaths of flowers, and the men armed with spears and clubs, betoken the importance of the ceremony about to be performed. Each party brings in its yams in a basket, which is carried in the arms with great

care, by the principal vassal of the chief to whom the plantation may belong. The baskets are deposited on the marly (in the *Mooa*), and some of the men begin to employ themselves in slinging the yams, each upon the centre of a pole about eight or nine feet long, and four inches diameter. The proceedings are regulated by attending matabooles. The yams being all slung, each pole is carried by two men upon their shoulders, one walking before the other, and the yam hanging between them, ornamented with red ribbons. The procession begins to move towards the grave of the last Tooitonga (which is generally in the neighbourhood, or the grave of one of his family will do), the men advancing in a single line, every two bearing a yam, with a slow and measured pace, sinking at every step, as if their burden was of immense weight *. In the mean time the chiefs and matabooles are seated in a semicircle before the grave, with their heads bowed down, and their hands clasped before them. The procession now approaches: two boys, walking abreast of each other, precede it at a little distance,

* And as if meaning to express, "How bountiful are "the gods, to give us so good a harvest, and provide us "with yams so large and heavy!"

blowing conchs; then come the men, bearing the yams, about seventy or eighty in number, i. e. about a hundred and sixty men in a single line, as close to each other as the length of the pole will allow; after them come a single line of men, about forty in number, singing aloud, as before stated, *nofo o'ooa**, &c.; these are followed up by two other boys blowing conchs: they proceed between the grave and the chiefs, describing there a large circle two or three times, the conchs blowing and the men singing: the yams are then deposited, one after the other (still on the poles), before the grave, and the men sit down by the side of them, so that the chiefs and matabooles are in the rear: one of the matabooles of Tooitonga now rises, advances, and again seats himself before the grave, a little in advance of the men. Here he addresses the gods generally, and afterwards particularly, mentioning the late Tooitonga, and the names of several others. He returns thanks for their divine bounty in favouring the land with the prospect of so good a harvest, and prays that their beneficence may be continued in future: this prayer he makes in the

* Not only no work may be done at the time of the *ina'chi*, but nobody may appear abroad, unless for the purposes of the ceremony.

names of several chiefs present, whom he announces aloud. This being done, he arises and retires to his former place: the men now also rise and resume their loads in the same order, and, after having paraded round two or three times before the grave, return back to the marly the same way they came, singing and blowing the conchs as before. The chiefs and matabooles, a short time afterwards, rise and follow them to the same place, where the yams are now again deposited, and loosened from the poles, still, however, retaining their ornaments. The company seat themselves in a large circle, at which Tooitonga presides; the king, and other great chiefs, retiring behind among the mass of the people. The other articles that form part of the *ina'chi* are next brought forward; these are dried fish, mahoa', mats, gna'too, and bundles of mellecoóla, which, together with the yams (although not cooked), are shared out by one of the matabooles of Tooitonga. First, there is a considerable share (about one fourth), allotted to the gods, which the priests appropriate, and their servants immediately take away: about one half is allotted to the king, which his servants, without farther orders, take away to his house, and the remainder is taken away by Tooitonga's servants. It may

seem strange that the latter has a smaller share than the king, but then he has not a quarter the number of dependants to divide it among.

The materials of the Inachi being removed, the company form a regular cava party: some cava root is brought and prepared, and a large quantity of dressed victuals, perhaps a hundred and fifty baskets-full; a small portion of which is shared out to be eaten with the cava. While the infusion is preparing, a mataboole makes a speech to the people, stating, that as they have performed this important ceremony, the gods will protect them, and grant them long lives, provided they continue to pay due attention to religious ceremonies, and to pay respect to the chiefs. When the cava is finished, the circle separates, and the provisions are shared out to each chief according to his rank. The day concludes with wrestling, boxing, &c. after which night dances commence. When these are ended, the people retire home, perfectly assured of the protection of the gods.

At this ceremony, the quantity of provisions shared out is incredible; the people, therefore, look upon it as a very heavy tribute, though in fact the owners of the plantations (chiefs, matabooles, &c.) are at the expense of it; yet

as there is much more provided than what is eaten, it helps to increase the scarcity if the season should not be abundant: but it is so much the custom at Tonga to make liberal and profuse presents, that the people generally either feast or starve. Sometimes it happens that several great feasts are given nearly about the same time; as for instance, the occasion of the Inachi; the arrival of some chief from a distant island, after a long absence; the marriage or death of some great chief, as of Tooitonga himself, &c. These feasts threaten a scarcity; to prevent which, a *ta'boo* or prohibition is put upon several kinds of food, that they may not be eaten for a certain length of time, at the termination of which they perform the following ceremony, which takes off the *taboo*: a famine or war may also occasion a necessity for this *ta'boo* to be imposed.

FUCCALAHI, i. e. to make all at large or free again; or to take off a restriction. As the mode of performing this ceremony has already been described, (see Vol. I. p. 128,) and the particular objects of it mentioned, (p. 119, same vol.) nothing farther need now be said upon the subject, except that it is generally concluded with a cava party.

CAVA FUCCA EGI: this consists in a cava

party, where an inspired priest sits at the head: the circumstances of inspiration we have already related, (Vol. I. p. 105.) and the form of serving out the cava when a priest presides, (Vol. II. p. 205.) The phrase *cava fucca egi* means literally, *a god-like cava*. Laying a small piece of cava root before the grave of a chief or consecrated house, out of respect to a god, or to a deceased relation, is called *toogoo cava*, and will be mentioned in its proper order.

Tow-tow is an offering of yams, cocoa-nuts, and other vegetable productions to A'lo A'lo (the god of weather) in particular, and to all the gods in general, for the purpose of ensuring a continuation of favourable weather, and consequent fertility. This ceremony is first performed at the time when the yams are approaching maturity, in the early part of November, and is repeated every ten days for seven or eight times. On the day appointed by the priest of A'lo A'lo, every plantation on the three parts of the island, viz. the *hahagi*, *mooa*, and *hihifo** divisions, provide a certain quantity of yams, cocoa-nuts, sugar-canes, bananas, plantains, &c.; all which are brought

* *Hahagi* is the north end of any island; *hihifo* the south end: the *mooa* part of the island being the centre.

to the marly', tied upon sticks, so that each stick, when held horizontally, has about eight small yams hanging from it at equal distances; or a couple of bunches of plantains or bananas, &c.: the sugar-canes are tied in bundles, three or four in each. These things being brought are disposed in three piles, one erected by the people of Hahagi, with their offerings, another by the people of Hihifo with theirs, and the third by those of the Moo'a. The piles are placed on one side of the marly' upright, the ends of the sticks next the ground, diverging from each other, and the upper ends meeting together; whilst others are placed across them on the top. Wrestling and boxing matches now commence, which generally last about three hours, and being ended, a deputation of nine or ten men from the priest of A'lo A'lo, all dressed in mats, with green leaves round their necks, arrive with a female child, to represent the wife of A'lo A'lo, and seat themselves before the three piles, forming a single line, with a large drum (kept there for the purpose) immediately in front of them. The deputation now offer up a prayer to A'lo A'lo and the other gods, petitioning them to continue their bounty, and make the land fruitful, &c.: this being done, they give orders

in regard to sharing out the provisions; one pile being appropriated to A'lo A'lo and the other gods, the other two being shared out to different principal chiefs, and sent home to their houses, the pile for the gods remaining still in its place. They then begin another short prayer to the same purpose, at the close of which they make a signal by beating upon the drum, when all that choose make a sudden dash at the pile appropriated to the gods, and each man secures as much as he can, to the great amusement of all the spectators, though many of the scramblers come off with wounded heads, and sometimes with fractured limbs, the broken sticks being thrown about in every direction. All the women now get out of the way, while the men stand up and commence a general pugilistic contest, one half of the island against the other half: this combat is termed *tŏë tacŏw*, and forms an essential part of this ceremony, but it is now and then practised at other ceremonies. At these general battles, the highest chiefs engage as well as the lowest *tooas*, and any one of the latter may, if he pleases, attack the king, and knock him down if he can, or even Tooitonga, without any reserve, and maul him unmercifully, without the least danger of giving offence. These

combats are sometimes very obstinately kept up, and when neither party seems likely to yield the ground, after two or three hours dispute, the king orders them to desist. The most perfect good humour constantly prevails on these occasions: if a man is knocked down, he rises with a smile; if his arm is broken, he retires to get it set, without seeming to think any thing of it: on the contrary, to be angry, or to fight with the least animosity, would be considered the mark of a very weak mind. After the battle, those who have contended with superior chiefs, or think they may have touched superior chiefs, perform the ceremony of móë-móë, to a chief at least as high in rank as any they may have come in contact with.

Every tenth day, as before stated, these ceremonies are repeated for seven or eight successive times. The child that has been mentioned as representing the wife of A'lo A'lo is generally chosen from among the female chiefs of the higher ranks, and is about eight or ten years old: during the eighty days of this ceremony, she resides at the consecrated house of A'lo A'lo, where, the day before the first ceremony, a cava party is held, at which she presides, as well as at a feast which follows. She has nothing to do on the actual days of the cere-

mony, except to come with the deputation and sit down with them.

NAWGIA; or the ceremony of strangling children, as sacrifices to the gods, for the recovery of a sick relation. The blackest cloud that obscures the understanding of the Tonga people is surely that which prevents them seeing the unnatural cruelty and absurdity of this practice: we have, however, the most sanguine hopes that "Moloch—horrid king," will not much longer hold his reign in these islands. It is not, we verily believe, from a want of natural feeling, but from an excessive veneration and fear of the gods, created in an æra of great superstition, and now upheld by old practice, that the natives perform these horrible rites. All the by-standers behold the innocent victim with feelings of the greatest pity; but it is proper, they think, to sacrifice a child who is at present of no use to society, and perhaps may not otherwise live to be, with the hope of recovering a sick chief, whom all esteem, and whom all think it a most important duty to respect, defend, and preserve, that his life may be of advantage to the country. The form of this ceremony is related (Vol. I. p. 228.): other instances (p. 379, and 454.)

The cerémony of Nawgia, (or strangling),

used to be performed upon the chief widow of Tooitonga, on the day of her husband's burial, that she might be interred with him. Two Tooitongas were buried during Mr. Mariner's time; one on his first arrival, and the other, (i. e. the last), a few months before he came away. The first of these two, however, had no chief wife, i. e. he had no wife at all, or else none that was of so high a rank as to take the charge of his household, and be the mistress over the others; consequently at his death no such ceremony was performed. The last Tooitonga's wife (the daughter of the late king, and sister of the present) was not subjected to this inhuman rite—thanks to the good sense of the late and present king. When old Finow was living, he used to say, that if Tooitonga died before his wife, she should not be strangled: "What," said he, "is the use of destroying a "young and beautiful woman? Who is there "dares say that the gods are merciless and "cruel? My daughter shall not be strangled!" Tooitonga did not die till the present king came into power, and we have already seen that he not only did not allow his sister to be strangled, but he also did not permit another Tooitonga to succeed. In consequence, it was whispered about, that some great misfortune would hap-

pen to the country. At the Fiji islands, the principal wife of every chief, or at least of every considerable chief, undergoes this ceremony on the death of her husband. (See Vol. I. p. 341.)

TOOTOO-NIMA, or cutting off a portion of the little finger, as a sacrifice to the gods, for the recovery of a superior sick relation. This is very commonly done; so that there is scarcely a person living at the Tonga islands but who has lost one or both, or a considerable portion of both little fingers. Those who can have but few superior relations, such as those near akin to Tooitonga, or the king, or Veachi, have some chance of escaping, if their relations are tolerably healthy. It does not appear that the operation is painful. Mr. Mariner has witnessed more than once little children quarrelling for the honour (or rather out of bravado), of having it done. The finger is laid flat upon a block of wood: a knife, axe, or sharp stone is placed with the edge upon the line of proposed separation; and a powerful blow being given with a mallet or large stone, the operation is finished. From the nature and violence of the action, the wound seldom bleeds much: the stump is then held in the smoke and steam arising from the combus-

tion of fresh plucked grass: this stops any flow of blood. The wound is not washed for two days; afterwards it is kept clean, and heals in about two or three weeks, without any application whatever. One joint is generally taken off, but some will have a smaller portion, to admit of the operation being performed several times on the same finger, in case a man has many superior relations.

BOOTOO, or funeral ceremonies. For a partial description of these, reference may be made to the burial of Toobó Neuha; (Vol. I. p. 150.) for a particular one, as it regards the burial of a king, to that of Finow, (p. 393.) What remains, therefore, principally to be described, are the peculiarities attending the burial of Tooitonga: in the first place, however, we shall give the names of the different parts of the ceremony of burials in general; the modes of all which have been already related in the instance last referred to: the names are these.

FALA, or procuring small stones, (white and black), and sand, to cover the grave.

TOO'TOO, or burning the body in spots, with lighted rolls of *ta'pa*.

LA'FA: burning the arm in about six places, each in form of five or six concentric circles.

TOOGI: beating the cheeks, and rubbing off

the cuticle, with cocoa-nut husk, or some sort of plait, wound round the hand.

FOA OOLOO: wounding the head, and cutting the flesh in various parts, with knives, shells, clubs, spears, &c. in honour of the deceased, and as a testimony of respect for his memory and fidelity to his family.

All these have been accurately described in the ceremony of burying the late king. There is one remark, nevertheless, to be made in respect to the four last, particularly *Foa Ooloo;* which appears, however inhuman, to be a very ancient and long established custom in the history of mankind. On turning to Leviticus, Chap. xx. verse 28, we find this command, "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you."

The above-mentioned five ceremonies are common at all burials, and are conducted with more or less pomp, according to the rank of the individual deceased: in saying all burials, however, we must make one exception, viz. that of Tooitonga, on which occasion the ceremony of *Foa Ooloo* is never performed; but the reason of this Mr. Mariner was never able to learn. At the funeral of the greatest chiefs, in general, this outrage is usually exercised with the utmost readiness and enthusiasm;

but at that of Tooitonga, who is far higher than any other, it is altogether omitted: the natives have no law for this, but custom.

LANGI, or the ceremony of burying Tooitonga: this word is also applied to signify the grave of this chief during the whole of the funeral ceremonies: it literally means the sky; but there appears no connection between these different meanings. When Tooitonga is ill, the intercessions with the gods for his recovery are the same, though perhaps in a greater degree, as are made on the illness of other high chiefs: prayers are offered up; priests are inspired; some children have their little fingers sacrificed; others are strangled, &c. When he is dead, his body is washed with oil and water, as usual; his widows come to mourn over him, &c.; and, according to the former custom, his chief widow should be strangled, but whether on the day of his death or of his burial Mr. Mariner does not know. His fytoca, or burial-place, is of the same form as that of other chiefs. The day after his death, (which is the day of his burial) every individual at every island, man, woman, and child, has his head closely shaved: this is a peculiarity, and so is the custom of depositing some of his most valuable property along with the body in the grave, such as beads, whales' teeth, fine Ha-

moa mats, &c.; so that his family burying-place, at the island of Tonga, where all his ancestors have been buried, must have become very rich; for no native would dare to commit the sacrilege of theft. The ceremony of interment is exactly the same as that of the king. The mourning is also the same, viz. old ragged mats, with leaves of the *ifi* tree round the neck: but for Tooitonga the time of mourning is extended to four months; the mats being generally left off at the end of nearly three, whilst the leaves are still retained for another month. The Táboo, for touching his body, or any thing that he had on when he died, extends to at least ten months, and for his nearest relations fifteen months. (See Vol. I. p. 150.) Every man neglects to shave his beard for at least one month; and during that time merely oils his body at night, but not his head. The female mourners remain within the fytoca about two months, night and day, only retiring occasionally to the neighbouring temporary houses, to eat, &c. It will be seen, that what we have already related of these ceremonies differ in many respects, some in kind, and all in degree, from those attending the burial of the king: but those we are about to describe are altogether peculiar to Tooitonga's funeral.

In the afternoon of the day of burial, the body being already in the *fytoca*, almost every man, woman, and child, provided with a *to'më* *, and a piece of *bola'ta* †, sit down at about eight yards from the grave: in the course of an hour the multitude collects, probably to above three thousand, all clothed in old mats, &c. and seated as just stated. One of the female mourners now comes out of the *fytoca*, and advances in front, where she calls out to the people, saying, *mo too-bea ofi my*, Arisè ye, and approach; whereupon the people get up, and advancing about forty yards, again sit down: two men behind the grave now begin to blow conch shells, and six others, with large lighted torches, about six feet high, and six inches thick, (made of bundles of *to'mës*), next advance forward from behind the *fytoca*, descend the mount, and walk round one after another several times, between the *fytoca* and the people, waving their flaming torches in the air; they then begin to ascend the mount, at which moment all the people rise up together, and suddenly snap their *bola'tas*, nearly at the

* A certain part of the cocoa-nut tree, of which torches are made.

† Part of the stem of the banana or plantain tree, used to receive the ashes falling from lighted torches.

same time, producing a considerable crash: they then follow the men with the torches, in a single line, ascending the mount, and walking round the *fytoca*, as they pass the back of which the first six men deposit on the ground their extinguished torches, and the rest their *to'mës* and *bola'tas*, the mourners within thanking them for providing these things: thus they proceed round, and return to their places and sit down. The mataboole, who has the direction of the ceremonies, now advances in front of the people, and orders them to divide themselves in parties, according to their districts; which being done, he gives to one party the business of clearing away the bushes, grass, &c. from one side of the grave, and to another to do the same in regard to another part; a third to remove such and such rubbish, &c. so that the whole neighbourhood of the *fytoca* becomes perfectly clear: this being done, all the people return to their respective temporary houses.

Soon after dark, certain persons stationed at the grave begin again to sound the conchs, while others chaunt partly in an unknown language *,

* The natives can give no account of what this language is, nor how they originally came to learn the words. It has been handed down from father to the son, among that class of people whose business it is to direct burial cere-

and partly in Hamóa, a sort of song, or rather a piece of recitative. While this is going on, a number of men in the neighbourhood get ready to come to the grave, to perform a part of the ceremony which the reader will not think altogether consonant with the high character for cleanliness which we have given: it must be considered, however, a religious rite, standing upon the foundation of very ancient custom. These men, about sixty in number, assemble before the grave, and wait farther orders. The chaunting being finished, and the conchs having ceased to blow, one of the mourners comes forward, seats herself outside the *fytoca*, and addresses the people thus: "Men! ye are gathered here to perform the duty imposed on you; bear up, and let not your exertions be wanting to accomplish the work:" having said this, she retires into the *fytoca*. The men now approach the mount (it being dark), and (if the phrase is allowable) perform their devotions to *Cloacina*, after which they retire. As soon as it is day-light, the following morning,

monies. None of them understand the words. It begins thus: *too fia o chi tóccalów eio chi toccalów ca me fafángo eio manáve táwto*, &c. There are several Tonga words among it, and in all probability it is old or corrupted Tonga, though no sense can now be made of it.

the women of the first rank (wives and daughters of the greatest chiefs), assemble with their female attendants, bringing baskets, one holding one side, and one the other, advancing two and two, with large shells to clear up the depositions of the over night; and in this ceremonious act of humility there is no female of the highest consequence refuses to take her part: some of the mourners in the *fytoca* generally come out to assist, so that in a very little while the place is made perfectly clean: this is repeated the fourteen following nights, and as punctually cleared away by sun-rise every morning. No persons but the agents are allowed to be witnesses of these extraordinary ceremonies, at least it would be considered highly indecorous and irreligious to be so. On the sixteenth day, early in the morning, the same females again assemble; but now they are dressed up in the finest gnatoo, and most beautiful Hamoa mats, decorated with ribbons and with wreaths of flowers round their necks: they also bring new baskets, ornamented with flowers, and little brooms very tastefully made: thus equipped, they approach, and act as if they had the same task to do as before, pretending to clear away the dirt, though no dirt is now there, and take it away in their baskets. They then re-

turn to the *mooa*, and resume their mourning mats and leaves of the *ifi* tree. Such are the transactions of the fifteen days; every day the ceremony of the burning torches being also repeated. The natives themselves used to express their regret that the filthy part of these ceremonies was necessary to be performed, to demonstrate their great veneration for the high character of Tooitonga, and that it was the duty of the most exalted nobles, even of the most delicate females of rank, to perform the meanest and most disgusting offices, rather than the sacred ground in which he was buried should remain polluted.

For one month, from the day of burial, greater or less quantities of provisions are brought every day, and shared out to the people. On the first day a prodigious quantity is supplied; but on every succeeding day a less quantity, gradually decreasing till the last, when, comparatively, a very small portion is brought. The expenditure, and we may say waste of provisions, is, however, so great, as to require a *ta'boo* to be laid on certain kinds of provisions, (see Vol. I. p. 119), which lasts about eight or ten months; and at the end of that time the ceremony of *fuccalahi* is performed, to remove it.

TA'BOO.—This word has various shades of

signification: it means sacred or consecrated to a god, having the same signification as *fucca égi:* it means prohibited or forbidden, and is applied not only to the thing prohibited, but to the prohibition itself, and frequently (when it is in sacred matters), to the person who breaks the prohibition. Thus if a piece of ground or a house be consecrated to a god, by express declaration, or the burial of a great chief, it is said to be *ta'boo*; the like if a canoe be consecrated, which is frequently done, that it may be more safe in long voyages, &c. As it is forbidden to quarrel or fight upon consecrated ground, so fighting in such a place would be said to be táboo, and those that fought would be said also to be táboo; and a man who is thus táboo would have to make some sacrifice to the gods as an atonement for the sacrilege, as instanced in Pa'avali's case. (See Vol. I. p. 227.) If any one touches a superior chief, or superior relation, or any thing immediately belonging to him, he táboos himself; but this is not supposed to produce any bad consequence, unless he feeds himself with his own hands, without first removing this táboo, which is to be done by performing the ceremony of *mo'ë-mo'ë*, directly to be explained. If a person touches the body of a dead chief, or any thing personally

belonging to him, he becomes táboo, and time alone can relieve him. (See note, Vol. I. p. 150.) Certain kinds of food, as turtle, and a certain species of fish, from something in their nature, are said to be *táboo*, and must not be eaten until a small portion be first given to the gods. Any other kind of food may be rendered *ta'boo* by a prohibition being laid on it. Fruits and flowers when tábooed are generally marked to be so, by pieces of white *tapa*, or a piece of plait, in the shape of a lizard or shark. To prevent certain kinds of food from growing scarce, a prohibition or táboo is set on them for a time as after the *ina'chi*, or other great and repeated ceremonies; and which ta'boo is afterwards removed by the ceremony called *fúccalá'hi;* but this latter term is not only applied to the ceremony which removes the prohibition, but is equally used to express the duration of the taboo itself, and which therefore is often called the time of the *fúccala'hi*. During certain ceremonies, as that of the *ina'chi* and the *fala* (see Vol. I. p. 404), nobody may appear abroad, or at least in sight, it being tabooed to do so.

Any thing that is not tabooed is said to be *gnofoo'a* (i. e. easy, or at liberty), and is a term used in contradistinction to *ta'boo*.

When a person is tabooed, by touching a

superior chief or relation, or any thing personally belonging to him, he will perform the ceremony of *mo'ë-mo'ë*, before he will dare feed himself with his own hands. This ceremony consists in touching the soles of any superior chief's feet with the hands, first applying the palm, then the back of each hand; after which the hands must be rinsed in a little water, or, if there is no water near, they may be rubbed with any part of the stem of the plantain or banana tree, the moisture of which will do instead of washing. He may then feed himself without danger of any disease, which would otherwise happen, as they think, from eating with tabooed hands: but if any one think he may have already (unknowingly) eaten with tabooed hands, he then sits down before a chief, and taking the foot of the latter, presses the sole of it against his own abdomen, that the food which is within him may do him no injury, and that consequently he may not swell up and die: this operation is called *fota*, (i. e. to press.) It is tabooed also to eat when a superior relation is present, unless the back is turned towards him: for when a person's back is turned towards another, that other may be said, in one sense, not to be in his presence: also to eat food which a superior relation or chief has touched; and if either of

these taboos is accidentally infringed upon, the ceremony of *fota* must be performed. If any one is tabooed by touching the person or garments of Tooitonga, there is no other chief can relieve him from his taboo, because no chief is equal to him in rank; and, to avoid the inconvenience arising from his absence, a consecrated bowl (or some such thing), belonging to Tooitonga, is applied to and touched, instead of his feet. In Mr. Mariner's time, Tooitonga always left a pewter dish for this purpose, which dish was given to his father by Captain Cook. Véachi usually adopted a similar plan. Cava, either the root or the infusion, cannot be tabooed by the touch of any chief of what rank soever; so that a common *tooa* may chew cava which even Tooitonga has touched.

Toogoo Cáva. This ceremony consists in merely leaving a small piece of cava root before a consecrated house or grave, out of respect to a god, or to the departed spirit of a chief or relation, at the same time the ceremony of *toogi* or beating the cheeks is performed, as related (Vol. I. p. 95.) The *toogi*, which is performed at burials, is of a more serious nature.

Lotoo is the term used for praying; but it is more commonly applied to prayers offered up in the fields to all the gods, but particularly to

Alo Alo, petitioning for a good harvest. It will be also recollected, that prayers are offered up before consecrated houses and graves.

As omens, to which they give a considerable degree of credit, and charms, which they sometimes practise, are more or less connected with their religion, we shall say something of them, before concluding the present subject. Most of their omens we have already had occasion to mention, and have given instances of in the course of the narrative. As to dreams, (see Vol. I. p. 111. 453.) Thunder and lightning (same vol. p. 369. 452.) Sneezing (same vol. p. 455.) These omens obtain almost universal credit; and they are thought to be direct indications from the gods of some event that is about to happen. There is a certain species of bird which they call *chicota'*, which is very apt to make a sudden descent, and dart close by one, making a shrieking noise: this bird they suppose to be endowed with a knowledge of futuity, and they consider this action to be a warning of some evil that is about to happen.

As Mr. Mariner was once going out with the present king, and a party of men, upon some excursion against the enemy, one of these birds made a sudden descent, passed over their heads, settled on a tree, passed over their heads again, and again settled; upon which the majority, not

excepting the king, were for returning immediately; but Mr. Mariner laughed at their superstition, and, to prove that the bird had no great insight into matters of futurity, he shot it with his musket: but, however, this did not prevent them from going back to their garrison; and several had a full conviction that Mr. Mariner would soon be killed for this sacrilege.

In respect to the charms practised among them, we have also a few words to say. The principal is that called *tatáo*, which has already been described, Vol. I. p. 439. There are only two other practices which can well come under this head, viz. *cá'be*, or rather *vangi*, which means a curse, or a malevolent order or command; and *ta nioo*, a charm to discover whether a sick person will live or die. Of the former, viz. *cá'be*, we have given instances (Vol. I. p. 297), from which it will appear that they are chiefly malevolent wishes, or commands, that the object may eat, or otherwise maltreat his relations or gods; and when we come to reflect that they believe in no future place of punishment, but that all human evils are the consequences of crimes, and that disrespect to one's superior relations is little short of sacrilege to the gods, these malevolent com-

mands, however ridiculous some of them may appear to us, amount to the most horrible curses; for if such commands were fulfilled, nothing less than the most dreadful of human miseries would be expected to fall on the head of the sacrilegious perpetrator. But it is only when a number of curses are repeated in a string, as it were, and pronounced firmly, and with real malevolence, that they are supposed to have any effect; but not even then, if the party who curses is considerably lower in rank than the party cursed. When a whole string is thus uttered, it is properly called *va'ngi*, and is often to the amount of thirty or forty in number. Mr. Mariner has heard one consisting of eighty maledictions, all disposed in rhyme; the rhyme, however, is not necessary: for a tolerable fair sample of this wonderful charm, the following may be taken: "Dig up "your father by moonlight, and make soup "of his bones; bake his skin to cracknel; "gnaw his skull; devour your mother; dig "up your aunt, and cut her to pieces; feed "upon the earth of your grave; chew the heart "of your grandfather; swallow the eyes of "your uncle; strike your god; eat the gristly "bones of your children; suck out the brains "of your grandmother; dress yourself up in

"the skin of your father, and tie it on with the "entrails of your mother," &c. &c. &c.

As to the charm of *ta niọo*, it consists in spinning a cocoa-nut with the husk on, and judging by the direction of the upper part, when again at rest, of the object of enquiry, which is, chiefly, whether a sick person will recover: for this purpose, the nut being placed on the ground, a relation of the sick person determines that, if the nut, when again at rest, points to such a quarter, the east for example, that the sick man will recover: he then prays aloud to the patron god of the family, that he will be pleased to direct the nut, so that it may indicate the truth: the nut being next spun, the result is attended to with confidence, at least with a full conviction that it will truly declare the intentions of the gods at the time. The other occasions in which the spinning of a cocoa-nut is used, is chiefly for amusement, and then no prayer is made, and no degree of credit is attached to the result.

CHAP. XXI.

Introductory observations on the state of the healing art in these islands—Their surgical knowledge borrowed from the Fiji islands—Medical skill of a Sandwich islander —The operation of *cawso*, with a case described; regimen; precautions against tetanus—Two cases of tetanus cured by the operation of *tocolosi*—Operation of *boca*, or castration: a man castrates himself—Fractures and luxations—Topical bloodletting—Opening abscesses—Burning and blistering—Friction—Scarification of the tunica adnata—Gun-shot wounds—Amputation—Circumcision —*Ta tatto'w* at the Tonga islands; at the Fiji islands— The diseases called *cahi* and *palla*—Gonorrhœa—Observations respecting the existence of syphilis at these islands—Gonorrhœa cured by fright in three individuals —*Tona*, a disease similar to the yaws—An eruption on the feet called *gno'wooa*—*Fooa*, or elephantiasis—*Momoco*, or general wasting of the flesh—*Feke-feke*, a species of irregular intermittent.

HAVING, in the three preceding chapters, given an account of the state of religion and morals in these islands, we shall now proceed to develope the next most important feature in the description of human habits, and shall therefore endeavour to set forth the state of

useful knowledge to which they have arrived. In the first place, we shall treat of the healing art; not only because it stands prominent in the general history of human science, but because, in all early stages of society, it appears to have a particular connection with, and often to depend entirely upon, certain religious ceremonies; nor is this to be wondered at, for, seeing that the operations of the animal œconomy are so far involved in mystery, as frequently to escape the scrutinizing search of the most cultivated mind, how can it be otherwise but that a people, among whom the sources of knowledge are scanty, and the opportunities of experiment on the animal œconomy both rare and hazardous, should look to the gods for relief from those miseries which evidently proceed from an unseen hand: a considerable portion of the curative means of these people are, therefore, very naturally, *invocation* and *sacrifice*. Nevertheless, as the animal œconomy is subject to a variety of accidents, the causes and operations of which take place, and pursue their progress, more or less, under the evidence of the external senses, appropriate means of cure are frequently had recourse to, and operative surgery is therefore not in a contemptible state of cultivation.

All the remedies practised among them may very safely be ranked under these three heads, viz. invocation, sacrifice, and external operations: as to internal remedies, they sometimes, but very seldom, use infusions of a few plants, which produce, however, no sensible effect, either upon the system or upon the disease, and we may readily conceive in how little esteem such remedies are held when the king's daughter, whose life so great pains were taken to preserve, took none of them, nor did any one think of proposing them. The idea of giving these infusions was first taken from the natives of the Fiji islands, who have the repute of being skilful in the management of internal remedies: and though almost all the surgical operations known and practised at the Tonga islands have avowedly been borrowed from the same source, and followed up with a considerable degree of skill and success, yet the Tonga people have generally failed in the former, and for the cure of constitutional ailments, depend upon the mercy of the gods, without any interference on their own parts, except in the way of invocation and sacrifice. In such a state of things, it would be natural to suppose that they frequently make use of charms, amulets, &c. to assist in the cure; but

this, however, is never done, for they have not the most distant idea of this sort of superstition, which prevails so much over almost all the world, even in the most civilized countries. The natives of the Sandwich islands, however, appear to have some knowledge of medicine, but whether from original discoveries of their own, or from the information of Europeans, Mr. Mariner could not obtain any information from those natives who were with him at Vavaoo. One of these Sandwich islanders (a petty chief), professed some knowledge of the healing art, and it so happened that Mr. Mariner was once the subject of his skill. Feeling himself much indisposed by a disordered state of the stomach and bowels, attended with head-ach and drowsiness, this Sandwich islander proposed to give him some internal remedies, whilst a native of Tonga, on the other hand, very much wanted him to lose some blood (by scarification with shells on the arms, legs), &c. The remedies proposed by the former were an emetic and a cathartic: the cathartic consisted chiefly of the sweet potatoe grated, and the juice of the sugar-cane; to this, however, was added the juice of some other vegetable substance, with which Mr. Mariner was not acquainted. The emetic

consisted of two infusions, one of certain leaves, and the other of a particular root, both unknown to him: the Sandwich islander informed him that the root was necessary to counteract the effect of the leaves, which was very powerful, and might, in a large dose, and without such addition, kill him. Upon this discouraging information, the native of Tonga, with his scarifying shells, redoubled his persuasions, ridiculed the remedies of the other, and, on understanding what effect they would have, laughed most heartily at the idea of curing a sick man by means which would make a healthy man sick. The remedies of the surgeon, however, were not more agreeable than those of the physician, and the patient was at a loss to know to whose care he should entrust his health; when the latter signified his intention of taking some of his own physic, which was the best proof he could possibly give of his confidence in it: two equal doses were accordingly prepared; the patient took one, and the doctor the other. The cathartic was first given, and the emetic about an hour afterwards: the latter operated in about another hour, and the former, in conjunction with it, in about two hours and a half. They both evinced abundant evidence of their re-

spective properties, and the following morning Mr. Mariner found himself perfectly well: which happy result the man who wanted to bleed him could by no means attribute to the remedies he had taken! The Sandwich islander, notwithstanding he was much laughed at, particularly about his cathartics, obtained at length a considerable share of credit for his skill. Finow took his remedies twice with very good effect, which encouraged some others to try; but as these circumstances took place only a short time before Mr. Mariner left, and consequently only a few trials had been made, we ought not to speak of them as constituting the medical knowledge of the Tonga people; but as this Sandwich island chief was a man of considerable judgment, and, as Mr. Mariner has every reason to think, a good observer, we indulge the hope that no ill success, at an early period, has destroyed confidence in the adoption of two such useful remedies.

The ceremonies of invocation in behalf of sick people have already been described in the account of the sickness of the late king's daughter: the sacrifices adopted on similar occasions are *tootooni'ma* and *nawgia*; cutting off fingers and strangling children: these also have both

been described; the latter is only done for very great chiefs. We shall now proceed to speak of their operative surgery, and constitutional diseases, as far as Mr. Mariner's observation can lead him to speak with accuracy.

No native of Tonga undertakes to practise surgery, unless he has been at the Fiji islands, where constant wars afford great opportunities of becoming skilful; and no native of Tonga would employ a surgeon who had not been thus schooled: nor would any one, as Mr. Mariner believes, undertake an important surgical operation, unless he feels himself confident in what he is about to perform; and it must be said of them, that they are not rash in their opinions. When a surgeon performs an operation, he never fails to obtain a present from the patient or his friends.

The three most important operations are *cawso*, or paracentesis thoracis; *tocolosi*, or an operation for the cure of tetanus, which consists in making a seton in the urethra; and *boca*, or castration.

Cawso is an operation which is performed to allow of the escape of extravasated blood, which has lodged in the cavity of the thorax, in consequence of wounds, or for the extraction of a broken arrow. There are no other

instances where they think of performing it. The instruments they use are a piece of bamboo and a splinter of shell; sometimes a probe made of the stem of the cocoa-nut leaf. Mr. Mariner has seen a number of persons on whom the operation had been performed, and who were in perfect health; and two instances of the fact itself he was an eyewitness to. The one we are about to describe was performed upon a Fiji islander, who had received a barbed arrow in the right side, between the fifth and sixth ribs; not in a line directly below the nipple, but about an inch backwards. The arrow had broken off about three inches from the point*, under the third row of barbs, and from the rise and fall of the thorax in the act of respiration: the whole piece was perfectly concealed from any external view: the barbs and the point were of the same piece with the arrow.

A countryman of the wounded man wished to perform the operation, but the patient desired that a friend of his, a native of Vavaoo, should manage it: this proved that he placed at least equal confidence in his skill as in that

* They are made thin under each barb, on purpose that they may break. The barbs of this arrow were about a quarter of an inch transverse diameter, and the stem of the arrow under each row of barbs about the eighth of an inch.

of his countryman; for he had seen him perform the operation several times before, at the Fiji islands.

The patient was now lying on his back, but a little inclined to his left side; and this was considered a favourable posture for the operation. It was a fine clear day, and the weather warm: had it been rainy or cloudy, or had the patient felt himself cold, fires would have been lighted in the house, and a burning torch held to his side, to relax the integuments, and to render by such means the wound more favourable. The wound had been received the day before; and on pressing the finger upon its orifice the broken end of the arrow could not now be felt, except by the pain which such pressure gave the patient. In the first place, the operator marked with a piece of charcoal the situation and length of the intended incision, which was about two inches; the small wound made by the arrow being in the centre of it. The integuments were now drawn upwards, so that the black line lay upon and parallel with the superior rib; an assistant pressing his hand above, and another below the situation of the intended incision, with a view to keep the integuments firm and steady. The operator having now chosen a fit piece of bam-

boo, began his incision, and carried it down to the bone, the whole length of the mark, which was done with five or six motions of the hand, aided by considerable pressure: in this part of the operation a shell could not be used, on account of its liability to break. The integuments being now allowed to return to their natural situation, the incision was cautiously continued with a splinter of shell, midway between the two ribs, dividing the intercostal muscles to nearly the same extent as the external wound, to allow of the introduction of a finger and thumb to lay hold of the arrow: during this part of the operation, however, the end of the arrow became perceptible, protruding between the costæ at every inspiration: the operator, as soon as possible, secured it with the finger and thumb of his left hand; whilst with his right he proceeded to widen the incision on either side, that he might take a deeper and firmer hold, and secure, if possible, the second row of barbs: to facilitate the operation, he now slipt the noose of a string over the barbs he held between his finger and thumb, and having secured which, his left hand was no longer in the way of his right; for by drawing the string as far as prudence would allow, he kept it prest upon the supe-

rior rib, and thereby preserved the arrow from receding at every expiration. The incision was now carried through the intercostal muscles and the pleura, sufficiently to allow of the introduction of the finger and thumb of the right hand, with which he endeavoured to disengage as much as possible what might obstruct the barbs; whilst with his left finger and thumb he laid hold of the end of the arrow, and kept gently twisting it, always one way, so as to break down those obstructions which could not be removed with the other hand, taking care, however, not to use so much force as might be supposed liable to break the barbs; and in this way, in the course of two or three minutes, he withdrew the arrow, bringing with it a small portion of the substance of the lungs, which could not be disengaged. During this part of the operation the patient was almost insensible; he was held by those about him, to prevent any mischief arising from his struggles, which at times were violent. The operator now carefully examined the arrow, and being satisfied that every barb (of which there were three rows) was entire, he ordered him to be gently turned on the right side, so that the wound was depending, and to make it more completely so, a quantity of gnatoo was placed

under him in two situations, viz. under the shoulder, and under the *pelvis*, in such a way that the orifice of the wound was evidently the most depending portion of the thorax. The patient being now perfectly sensible, the operator desired him to make a full inspiration, enquiring whether it gave him much pain; and being answered that he could bear it tolerably well, he desired him to make several full inspirations from time to time, but not so as to fatigue himself, and occasionally to move his body gently: by these means a considerable quantity of blood was discharged. A few hours afterwards the operator introduced between the ribs a portion of banana leaf, smoothly folded several times, and anointed with cocoa-nut oil, as a pledget to keep open the wound. He ordered his patient to be kept perfectly quiet, not to be spoken to, no noise to be made, nor his attention to be attracted in any way: to live chiefly upon vegetable diet, or if he had any kind of meat, fowl in preference to pork, or if pork, it was to be very small in quantity, and without the least fat, withcocoa-nut milk for drink, in any quantity that he felt disposed to take. The first night he had a great deal of pain, much thirst, and little sleep; the following day he was much easier, a great deal of blood was found to have

been discharged, and a fresh pledget was introduced, which was renewed every morning as long as any discharge was apparent. When the discharge of sanguineous fluid ceased, which was in about nine or ten days, the operator introduced his probe, to be sure that the cessation of the discharge was not occasioned by any obstruction: he then contented himself with a more superficial pledget, that the external orifice might not heal too soon; and the patient was allowed to change his posture occasionally, but not for a long time together. As he grew better a little more meat was allowed him: but the use of cava was interdicted until he got tolerably well. The wound healed in about six weeks, without any sort of dressing or washing; the patient was confined to his house about two months, and was not perfectly recovered till near a twelvemonth, when he seemed as healthy and as strong as ever, with scarcely any cough having supervened in the meanwhile. This was considered a very dangerous wound, and a very well conducted cure. Mr. Mariner does not know that they are acquainted either with the exact situation or existence of the intercostal arteries.

It often happens that the arrow, not being a barbed one, is withdrawn without any difficulty;

but still the surgeon thinks proper to perform the operation of *cawso*, not by enlarging the wound made by the arrow, but by making another at some little distance from it, in a part which, either from judgment or education, he deems more safe and proper. In all those persons whom Mr. Mariner knew to have undergone the *cawso* it had been performed in nearly the same situation as the one above stated.

We have observed in the before-mentioned case that the wound was not washed, and it may here be noticed, that in all cases of considerable wounds produced by pointed instruments the patient is not allowed to wash himself till he is tolerably well recovered, nor to shave, cut his hair, nor his nails: for all these things they say are liable to produce *gita* (tetanus), unless the wound be of such a nature, and in such a situation, that it may with safety be first laid completely open, then there is no danger. Mr. Mariner never witnessed a case of tetanus produced by these means; but he met with many who said they had seen it in persons who had got nearly well of their wounds: but happening to wash themselves too soon, spasm supervened, and death was the consequence. They notice that wounds in the extremities, particularly in the feet and hands, are liable

to produce tetanus: also, in persons already wounded, sudden alarms, or even any sudden noise that calls the attention abruptly, is liable to produce this complaint. They never allow females to be near men thus wounded, lest the mere stimulus of venereal desire should induce this dangerous complaint. As to cutting the hair and nails, they positively assert that the mere sensation of these simple and common operations has not unfrequently been productive of these dreadful consequences. The man whose case we have just mentioned was eight months without being washed, shaved, or having had his hair or nails cut.

Gita is a disease very common among the Tonga people; but still more common among the natives of the Fiji islands, who, from their warlike habits, are more frequently in the way of it: they adopt, however, a remedy which the Tonga people have borrowed of them, and consists in the operation of *tocolo'si*, or passing a reed first wetted with saliva into the urethra, so as to occasion a considerable irritation, and discharge of blood; and if the general spasm is very violent, they make a seton of this passage, by passing down a double thread, looped over the end of the reed, and when it is felt in the perinæum they cut down upon it, seize hold of

the thread, and withdraw the reed, so that the two ends of the thread hang from the orifice of the urethra, and the doubled part from the artificial opening in the perinæum; the thread is occasionally drawn backwards and forwards, which excites very great pain, and abundant discharge of blood. The latter operation Mr. Mariner has seen performed several times; but only twice for tetanus, arising in both instances from wounds in the foot: in these cases the spasms, but particularly the convulsive paroxysms, were exceedingly violent, extending to the whole body, neck, face, trunk, and extremities: but in neither case was the jaw permanently locked, though on every accession it was violently closed for a few seconds. A native of the Fiji islands performed one operation, and Hala A'pi A'pi the other: they both happened at Vavaoo, at different times. In either case the disease came on suddenly, three or four days after the wound was received, which was from an arrow not barbed. The moment the symptoms became evident *tocolosi* was performed. In the short space of two hours one of them was greatly relieved, and the other in about six or eight hours. The following day the one on whom Hala A'pi A'pi ope-

rated was quite well, and afterwards had no other attack; consequently the thread was withdrawn: but the other on the second day was not quite free from spasmodic symptoms, and a paroxysm coming on, the seton was moved frequently, which in two or three hours gave him great relief, and he afterwards had no other attack: it was thought prudent, however, to keep in the seton till the fourth or fifth day, when it was withdrawn. The effect of this operation was a considerable pain and tumefaction of the penis, but which gradually subsided (in about five or six days): the artificial openings in both cases healed spontaneously, without any difficulty.

These are the only two cases of tetanus in which this operation was performed that Mr. Mariner can speak of with certainty, having been an eyewitness of them. He heard of several others at the Hapai islands, at the island of Tonga, &c. some of which were equally fortunate. From what he has heard and seen of the success of this operation at the Tonga islands, he is disposed to believe that about three or four in ten recover by the aid of it. The Fiji islanders, however, speak of the happy effects of this singular mode of cure with much more confidence than the natives

of Tonga; but as they claim the merit of the discovery, they are probably rather too profuse in praise of it.

Tetanus is not the only disease for the cure of which the operation of *tòcolósi* is performed: it is adopted also in cases of wounds in the abdomen, upon the mistaken notion that any extravasated blood in the cavity of the abdomen is capable of passing off by the discharge from the urethra. Mr. Mariner saw the operation performed once in this case, and, as the man was considered in a very bad state, and notwithstanding got well, the cure was attributed to this remedy. It is also performed for relief in cases of general languor and inactivity of the system; but, in such instances, they only endeavour to produce irritation by passing the reed without any thread or artificial opening: the present king had it thus performed on him for this purpose; and two days afterwards he said he felt himself quite light, and full of spirits.

The natives of these islands are very subject to enlarged testicles, and for this they sometimes perform the operation of *boca* (castration). Mr. Mariner's limited observation on this subject does not authorize him to speak with any degree of certainty in regard to the

precise nature of these tumefactions. Their mode of performing this operation is summary enough: a bandage being tied with some degree of firmness round the upper part of the scrotum, so as to steady the diseased mass, at the same time that the scrotum is closely expanded over it, an incision is made with bamboo, just large enough to allow the testicle to pass, which being separated from its cellular connections, the cord is divided, and thus ends the operation: they neither tie the cord, nor take any pains to stop the bleeding; but, if the testicle be not very large, and the epidydimis not apparently diseased, they perform the operation by dissecting it from that body with the same instrument. The external wound is kept from closing by a pledget of the banana leaf, which is renewed every day till the discharge has ceased, and the scrotum is supported by a bandage. A profuse hæmorrhage is mostly the consequence of this operation: it was performed seven times within the sphere of Mr. Mariner's knowledge, during his stay; to three of which he was a witness: not one of the seven died. One of these cases was that of a man who performed the operation on himself: his left testicle was greatly enlarged, being about five or six inches in dia-

meter, and gave him, at times, severe lancinating pains: two or three times he was about to have the operation performed by a native of Fiji, but his courage failed him when he came to the trial. One day, when Mr. Mariner was with him, he suddenly determined to perform the operation on himself; and it was not much sooner said than done: he tied on the bandage, opened the scrotum with a very steady hand, in a fit of desperation divided the cord and cellular substance together, and fell senseless on the ground: the hæmorrhage was very profuse. Mr. Mariner called in some persons to his assistance, and he was carried into a house, but did not become sensible for nearly an hour, and was in a very weak state from loss of blood: this affair confined him to the house for two or three months. There was one rare instance of a man, both of whose testes were affected with some species of sarcoma, to a degree almost beyond credit: when he stood up, his feet were necessarily separated to the distance of three quarters of a yard, and the loaded scrotum, or rather the morbid mass, reached to within six inches of the ground: there was no appearance of a penis, the urine being discharged from a small orifice about the middle of the tumor, that is to say, about a foot and a half below

the os pubis. The man's general health was not bad; and he could even walk by the help of a stick, without having any sling or support for his burthen: it was specifically lighter than fresh water, and considerably lighter than salt water, so as to produce much inconvenience to him when he bathed. He died at the island of Foa, about two or three months before Mr. Mariner left Vavaoo.

As to fractures, and dislocations of the extremities, it may be said that there is scarcely any native but what understands how to manage at least those that are most likely to happen; for they are very well acquainted with the general forms of the bones, and articulations of the extremities. They use splints made of a certain part of the cocoa-nut tree: for broken arms they use slings of gnatoo. In fractures of the cranium they allow nature to take her course without interfering, and it is truly astonishing what injuries of this kind they will bear without fatal consequences: there was one man whose skull had been so beaten in, in two or three places, by the blows of a club, that his head had an odd mis-shapen appearance, and yet this man had very good health, except when he happened to take cava, which produced a temporary insanity. Fractures of

the clavicle and ribs Mr. Mariner never saw there.

The most common surgical operation among them is what they call *tafa*, which is topical blood-letting, and is performed by making, with a shell, incisions in the skin to the extent of about half an inch in various parts of the body, particularly in the lumbar region and extremities, for the relief of pains, lassitude, &c.; also for inflamed tumours they never fail to promote a flow of blood from the part; by the same means they open abscesses, and press out the purulent matter: in cases of hard indolent tumours, they either apply ignited tapa, or hot bread-fruit repeatedly, so as to blister the part, and ultimately to produce a purulent surface. Ill-conditioned ulcers, particularly in those persons whose constitution disposes to such things, are scarified by shells; those that seem disposed to heal are allowed to take their course without any application.

In cases of sprains, the affected part is rubbed with a mixture of oil and water, the friction being always continued in one direction, that is to say, from the smaller towards the larger branches of the vessels. Friction, with the dry hand, is also often used in similar and other cases, for the purpose of relieving pain.

In respect to inflammations of the eyes, which sometimes rise to a very great height, attended frequently with a considerable purulent discharge; they frequently have recourse to scarification by the application of a particular kind of grass, the minute spicula with which it is replete dividing the inflamed vessels as it is moved upon the tunica adnata. To assist in reducing ophthalmic inflammations, they also drop into the eye an acid vegetable juice, and sometimes another of a bitter quality; the first is called *vi*, the latter *bawlo*. The species of ophthalmia to which they are subject, though sometimes lingering, is stated scarcely ever to have produced serious consequences, and is not considered contagious. Mr. Mariner neither saw nor heard but of one man who had lost his sight by disease.

In cases of gunshot wounds, their main object is to lay the wound open, if it can be done with safety in respect to the larger blood-vessels and tendons, not only for the extraction of the ball, if it should still remain, but for the purpose of converting a fistulous into an open wound, that it may thereby heal sooner and better: if they have to cut down near larger vessels, they use bamboo in preference to the shell; the same near tendons, that there may

be less chance of injuring them. They always make incisions nearly in the course of the muscles, or, at least, parallel with the limb.

The amputation of a limb is an operation very seldom performed; nevertheless it has been done in at least twelve individuals. Mr. Mariner seeing one day a man without an arm, curiosity led him to enquire how it happened, and found that he had been one of the twelve principal cooks of Toogoo Ahoo, the tyrant of Tonga, and had submitted to the amputation of his left arm, under the circumstances related Vol. I. p. 76. The mode in which this operation was performed was similar to that of *too-toonima*, described Vol. II. p. 222, only that a large heavy axe was used for the purpose. The bleeding was not so profuse as might be imagined, owing, no doubt, to the bluntness of the instrument and violence of the blow. This stump appeared to Mr. Mariner to be a very good one; the arm was taken off about two inches above the elbow. Ten were stated to have done very well; of the remaining two, one died of excessive hæmorrhage, and the other of mortification. There was also a man living at the island of Vavaoo who had lost a leg in consequence of the bite of a shark, which is not a very uncommon accident; but there

was something unusual in this man's particular case: his leg was not bitten off, but the flesh was almost completely torn away from about five inches below the knee down to the foot, leaving the tibia and fibula greatly exposed, and the foot much mangled: he was one of those who chose to perform his own operations; with persevering industry, therefore, he sawed nearly through the two bones with a shell, renewing his tedious and painful task every day till he had nearly accomplished it, and then completed the separation by a sudden blow with a stone! The stump never healed. Mr. Mariner had this account from the man himself and many others.

Te'fe, or the operation of circumcision, is thus performed: a narrow slip of wood, of a convenient size, being wrapped round with gnatoo, is introduced under the præputium, along the back of which a longitudinal incision is then made to the extent of about half an inch, either with bamboo or shell (the latter is preferred); this incision is carried through the outer fold, and the beginning of the inner fold, the remainder of the latter being afterwards torn open with the fingers: the end of the penis is then wrapped up in the leaf of a tree called *gnata'i*, and is secured with a band-

age: the boy is not allowed to bathe for three days: the leaf is renewed once or twice a day. At the Fiji islands this operation is performed by amputating a portion of the præputium, according to the Jewish rite.

The operation of the *ta tattow*, or puncturing the skin, and marking it with certain configurations, though it is not properly surgical, yet we mention it here, as it is very apt to produce enlargements of the inguinal and axillary glands. The instrument used for the purpose of this operation somewhat resembles a small tooth comb: they have several kinds, of different degrees of breadth, from six up to fifty or sixty teeth: they are made of the bone of the wing of the wild duck. Being dipped in a mixture of soot and water, the outline of the *tatto'w* is first marked off before the operator begins to puncture, which he afterwards does by striking in the points of the instrument with a small stick made of a green branch of the cocoa-nut tree: when the skin begins to bleed, which it quickly does, the operator occasionally washes off the blood with cold water, and repeatedly goes over the same places: as this is a very painful process, but a small portion of it is done at once, giving the patient (who may justly be so called) intervals of three or four

days rest, so that it is frequently two months before it is completely finished. The parts tattowed are from within two inches of the knees up to about three inches above the umbilicus: there are certain patterns or forms of the tattow, known by distinct names, and the individual may choose which he likes. On their brown skins the tattow has a black appearance, on the skin of an European a fine blue appearance. This operation causes that portion of the skin on which it is performed to remain permanently thicker. During the time that it is performed, but sometimes not for two or three months afterwards, swellings of the inguinal glands take place, and which almost always suppurate: sometimes they are opened with a shell before they point, which is considered the best treatment; at other times they are allowed to take their course. We need not wonder at the absorbents becoming so much affected when we consider the extent of surface which is subjected to this painful operation; even the glans penis and the verge of the anus do not escape. It is considered very unmanly not to be tattowed, so that there is nobody but what submits to it as soon as he is grown up. The women are not subjected to it, though a few of them choose to have some marks of it

on the inside of their fingers. The men would think it very indecent not to be tattowed, because though in battle they wear nothing but the *mahi*, they appear by this means to be dressed, without having the incumbrance of clothing. It is a curious circumstance, that at the Fiji islands, the men, on the contrary, are not tattowed, but the women are. The operation is managed by their own sex, though by no means to that extent to which it is performed on the Tonga men, contenting themselves chiefly with having it done on the nates in form of a large circular patch, though sometimes in that of a crescent; and most of them have it also done on the labia pudendi, consisting of one line of dots on each side, just within the verge of the external labia.

We cannot with certainty say that the glandular ulcerations above alluded to are always produced by the tattów, though in all likelihood, when it has recently been performed, it is the exciting cause; but the people are very subject to scrofulous indurations, glandular enlargements, and ulcers: they call the disease *cahi*; the parts affected are the groins, axillæ, and neck; though many other parts of the body are also liable to ulcers, which they call *pa'lla*. These diseases sometimes run on to such

an extent, and assume such appearances, that we believe some travellers have mistaken them for lues venèrea. It is certain that some individuals affected with *pa'lla* have been obliged to submit to the loss of a nose, the cartilaginous and softer parts of that organ becoming completely destroyed: it must be also mentioned at the same time, that the natives are subject to gonorrhœal discharges, attended with ardor urinæ. All these circumstances appear very equivocal: but Mr. Mariner has every reason to believe that the venereal disease did not exist under any form, either at the Hapai islands or Vavaoo, during the time that he was there; although, to his certain knowledge, three of the survivors of the Port au Prince's crew had gonorrhœas at the time the ship was taken, one of whom had brought it from England, and the other two had contracted it at the Sandwich islands. Several others of the ship's company had also venereal affections: but they fell in the general massacre on board. In the first place we must observe, in respect to those labouring under the diseases called *cahi* and *pa'lla*, that the complaints are either not venereal, or that the venereal disease subsides in them, and the constitution cures itself spontaneously. 2dly, That the organs of generation are never affected pre-

viously to the more general disease coming on. 3dly, That these diseases are not known to be, or believed to be contracted by sexual intercourse. 4thly, That though these diseases in some constitutions produce fatal consequences, yet very frequently the appetite and strength, and fulness of flesh, remain much the same as if no disease existed, though this happens in *pálla* more than in *cahi*. In respect to the gonorrhœas to which they are subject, they are for the most part very mild in their symptoms, and get well in a few days; besides which, they are not capable of being communicated between the sexes, or at least this is not known or believed to be the case. In regard to the three men of the Port au Prince's crew, they got well without exactly knowing when or how: for the consternation occasioned by the capture of the ship and the destruction of their countrymen, and the alarm and state of anxiety in which they were for at least two or three days, had produced such a change in the constitution, or at least in the disease, that it had actually got well before they were aware of it. Mr. Mariner enquired among some of the oldest men if they had ever seen or heard of such a disease as syphilis or venereal gonorrhœa (describing the general character of it, and how it was communicated), and

learnt that a woman, a native of one of the Hapaï islands, having had connexion with one of the men belonging to a French ship, became on fire, (as they expressed it), and died afterwards in a very bad state: and this was all that he learned respecting what might reasonably be supposed to be true syphilis. *Pa'lla* frequently gets well spontaneously: but the remedies commonly used are scarification of the ulcered surface, powder of turmeric sprinkled over it, and sometimes a bitter vegetable juice dropped on it.

They have among them another kind of ulcerous disease, which they call *tona*, very distinct from the two last described, children being for the most part subject to it; and it is one of those diseases which only occur once during a person's life. The patient is first seized with general languor and debility, attended with loss of appetite: in a few days an eruption appears in different parts of the body, but particularly in the corners of the mouth, axillæ, groins, parts of generation, and anus; the pustules at first are exceedingly small, but at length increase to about half an inch in diameter; fungous excrescences grow out of them, exhibiting a granulated surface, and discharging a viscous fluid, which concretes round the edges. These pustules come also upon the soles of the

feet, and increase to a considerable size, giving very great pain: Mr. Mariner is not acquainted with the state of the pulse, &c. The disease generally lasts several months, and sometimes a couple of years. From the symptoms thus far described, there is not much doubt about its resemblance to what is called the *yaws*: the remedies they use for it are a certain bitter juice dropped into the ulcers, and rubbing off the fungous excrescences with cocoa-nut husk dipped in sea-water. They are subject also to a pustulous eruption, chiefly confined to the feet, but which sometimes affects the hands: it usually appears between the toes, and has in its external character a strong resemblance to psora, and itches very much: it appears in the form of small pustules with whitish heads, which, when rubbed off, generally discharge a watery fluid: it is supposed to arise from walking in clayey places without the opportunity of washing the feet afterwards: it is not thought to be contagious: it usually lasts about four or five days. The name they give it is *gno'wooa*. They use no remedy.

They are also subject to a disease called *fooa*: but if we describe the symptoms of elephantiasis, we shall have related with tolerable accuracy the history of this disorder. Labillardiere no-

tices the disease, and calls it elephantiasis. They use no remedy for it.

The disease called *momo'co* usually lasts from four to seven months: in the latter stages it somewhat resembles phthisis. It comes on with occasional chilliness, loss of appetite, lowness of spirits, wasting of the flesh: shortly succeed swellings in the groin and axillæ; general debility, paleness of the lips. As the disease advances the patient stoops very much; experiences pains in the chest, and across the shoulders: sometimes, but not often, a cough, and expectoration now supervene, the debility and emaciation become extreme, and death relieves the patient from his sufferings: these are all the symptoms which Mr. Mariner can speak of with certainty. They use no physical remedies.

Féke-féke appears to be a sort of mild irregular intermittent: the paroxysm usually lasts from two to eight hours, and consists of a cold and a hot stage: but is seldom succeeded by perspiration. The returns of the paroxysm are very uncertain; sometimes two, at other times three, four, five or more days intervene. The patient is sometimes perfectly well for a month, and then his disorder returns.

In regard to diseases properly belonging to females, Mr. Mariner has very little to commu-

nicate. The women are in general tolerably healthy: during the catamenia, they anoint themselves all over with a mixture of oil and turmeric, to avoid catching cold; and they do the same after lying in, on which occasions women always assist, to the perfect exclusion of the other sex: respecting the circumstances of parturition, and the separation of the child, these things are kept a profound secret from the men. The men also occasionally use this mixture of turmeric and oil in time of war, when the weather is wet, to prevent them from feeling chilly, for at that time they have scarcely any dress: Mr. Mariner on similar occasions has anointed himself all over with it, and found it to have the desired effect.

CHAP. XXII.

General observations on the principal arts and manufactures —Canoe-building—Inlaying with ivory—Preparing graves —Constructing stone vaults—Net-making—Fishing—House-building—Striking the tattow—Carving the handles of clubs—Shaving with shells—Cooking food— —Enumeration of the principal made dishes—Making ropes; bows and arrows; clubs and spears—Manufacture of gnatoo, and mode of printing it—Making mats, baskets, combs, thread, &c.

The next subject in order is the state of the arts and manufactures. We have already spoken, as far as respectability is concerned, of those which constitute distinct professions, being for the most part hereditary *, and are all exercised by men: there are several other arts, however, some of which are practised by men, others by women, but which are not considered professional, as they do not constitute the business of a person's life; and

* See p. 93 and 96 of this volume.

the term *toofoonga*, (artizan), is consequently not applied to those who perform them: among these are principally the art of performing surgical operations; erecting fortifications; making ropes, bows and arrows, clubs and spears, which are practised by men, whilst the manufacture of gnatoo, mats, baskets, thread, combs, &c., constitute the occasional employment of the women, even of those of rank. We shall give an account of each of the principal arts, beginning with those that are strictly professional.

Fo VACA, canoe-building. As it would be impossible to give an intelligible and accurate description of this ingenious and useful art, without referring to well-executed plates, and as this has been already so ably done in Cook's and d'Entrecasteaux's voyages, we presume it would be but an unnecessary intrusion upon the attention of the reader to attempt entering into such a description. It may here be noticed, however, that the Tonga people have obtained a considerable share of information in the art of building and rigging canoes, from the natives of the Fiji islands. It has already been observed, that, in all probability, the communication between these two nations, at the distance of one hundred and twenty

leagues, began on the part of the Tonga people, who being situated to windward, it is very likely that one or more of their canoes were formerly drifted to the Fiji islands by stress of weather; and although they have no tradition of such a circumstance, yet this one consideration tends strongly to corroborate the idea. It is highly probable that neither of them went out on a voyage of discovery, or if such an opinion be admitted, there is little doubt but that the people of Tonga first made the attempt, although the construction and rigging of their canoes were at that time far inferior. The grounds for this opinion are, first, their situation to windward, and secondly, their superior enterprising spirit, in affairs of navigation, which may be said to constitute a feature of their national character. Their superiority in this respect is so great, that no native of Fiji, as far as is known, ever ventured to Tonga but in a canoe manned with Tonga people, nor ever ventured back to his own islands, but under the same guidance and protection. If we look to the voyage of Cow Mooala, related in Chap. 10, we cannot but entertain a very favourable idea of his maritime skill. He sailed from the Fiji islands for those of Tonga, but the state of the weather prevented him making

them; then he steered for the Navigator's islands; and the weather being still unfavourable, he was drifted to Fotoona, where his canoe was destroyed, and his cargo of sandal wood taken from him. Notwithstanding these misfortunes, as soon as another large canoe was built, he again ventured to sea, and returned to the Fiji islands to lay in a second cargo.

The Fiji islanders make their canoes principally of a hard firm wood, called *fehi*, which is not liable to become worm-eaten; and as the Tonga islands do not produce this wood, the natives are not able to build canoes so large or so strong as those of their instructors: all their large canoes, therefore, are either purchased or taken by force from the natives of Fiji. The natives of Tonga take the greatest pains with their canoes, polishing them with pumice-stone, and paying every attention that they are not more exposed to the weather than is absolutely necessary. The canoes of the Navigator's islands are similar to those which were formerly in use at Tonga, but the natives of those islands never venture to the latter place but in canoes manned with Tonga people.

Fono le, carving ornaments out of whales

teeth, for the neck, and inlaying clubs, &c. with the same material. This art, as far as it regards ornaments for the neck, is of Fiji origin; but inlaying clubs, wooden pillows, &c., is their own invention. An account of the ornaments for the neck has already been given, (Vol. I. p. 311.) They inlay their clubs with extraordinary neatness, considering the rude tool they employ, which is generally a *togi* (or small adze), made out of an European chisel, a piece of an old saw, or even a flattened nail, to which a handle is affixed. They only ornament those clubs which are considered good on account of their form, or the quality of the wood, or those which have done much execution: to the latter it used to be the custom to give a proper name. Those that make these ornaments are chiefly canoe-builders.

TOOFOONGA TA'BOO, superintendants of funeral rites: these, as the name indicates, have the regulation of every thing regarding burials of principal chiefs: they are generally matabooles, and are always consulted respecting the preparations and forms of ceremony necessary on such occasions, and which are handed down by them from father to son.

TOOFOONGA TA MA'CCA, or makers of stone

vaults for the burial of chiefs. The general form of these vaults has been already described, (Vol. I. p. 153.) The stones used for this purpose are about a foot in thickness, and are cut of the requisite dimensions, out of the stratum found on the beaches of some of the islands.

JIA COBE'NGA, net-making. This art is performed exactly in the same way as with us: the thread is made of the inner bark of a tree, which they call *olongá*: large nets, however, are made of plait, formed from the husk of the cocoa-nut.

TOOFOONGA TOTY'ICA, fishermen. All those who follow this profession are sailors: their mode of catching fish is chiefly with the net, though they sometimes make use of the line and hook.

LANGA FALLE, house-building. Every man knows how to build a house, but those whose business it is have chiefly to erect large houses on marly's, consecrated houses, and dwellings for chiefs. The general form of their houses is oblong, rather approaching to an oval, the two ends being closed, and the front and back open; the sloping thatched roof descending to within about four feet of the ground, which is generally supported by four posts; the larger

houses, by six, or sometimes more. The chief art in building a house consists in fastening the beams, &c. strongly, with plait of different colours, made of the husk of the cocoa-nut, in such a way as to look very ornamental; the colours, which are black, red, and yellow, being tastefully disposed. The thatch of the superior houses is made of the dried leaves of the sugar-cane, and which will last seven or eight years without requiring repair. The thatch of the common houses is made of matting formed of the leaves of the cocoa-nut tree, and which lasts about two or three years; but being much easier to make than the other, it is more frequently used. The flooring is thus made: the ground, being raised about a foot, is beaten down hard, and covered with leaves of the cocoa-nut tree, dried grass, or leaves of the ifi tree: over this is laid a bleached matting, made of the young leaves of the cocoa-nut tree. The house consists, as it were, but of one apartment, but which is subdivided occasionally by screens about six or eight feet high. In case of rain, or at night, if the weather is cool, they let down a sort of blind, which is attached to the eaves of the open sides of the house; these blinds are made of long mats, about six inches in width, one above another,

and rather overlapping, and are so contrived as to draw up by means of strings, like our Venetian blinds, and are then concealed just within the eaves. The common houses have not these blinds, but, in place of them, a few mats hung up as occasion may require.

TA TATTOW, striking the tattow. This operation has already been described in the last chapter, and nothing farther is here to be said, except that Tooitonga is never tattowed at the Tonga islands; for it is not considered respectful to put so high a chief to so much pain, and if, therefore, he wishes to undergo this operation, he must visit Hamoa, (the Navigator's islands), for that purpose.

TONGI ACO'W, club carving or engraving. Formerly the whole of the clubs used to be engraved, but now this ornamental work is confined to the handle: it is executed with a great deal of neatness. A shark's tooth used to be the instrument, but now they make a sort of graver out of a nail flattened, sharpened, and fixed in a handle. Instances of their neatness in this sort of workmanship may be seen in our museums, and in the engraved representations of other works.

FY CAVA, shaving the beard. They have two modes of performing this operation, viz. with

the two valves of a certain kind of shell, which they call *bi'bi*, and with pumice-stone: the latter is used by the party himself who requires the operation; the former by those whose profession it is to shave others. The edge of one valve being pressed horizontally against the chin or lip by the left hand, that portion of the beard which appears upon it is rubbed or filed off by the rough back of the other valve. This operation is generally performed once in about eight or ten days. The heads of infants are always kept closely shaved; but this is done with a shark's tooth by the mother.

Fe ooMoo, the art of cooking. If refinement in cookery is one proof of the civilization of a people, the natives of the South Seas have something to boast of in this respect; at least the people of the Tonga islands can invite you to partake of at least thirty or forty different kinds of *dishes*, consisting in or prepared from one or more of the following articles, viz. pork, turtle, fowls of different kinds, fish, yams, bread-fruit, plantains, bananas, cocoa-nuts, talo, and cabe, (esculent roots), and mahoă, a preparation from a root of the same name. We shall give a short account of the principal preparations of food.

Baked pork. The animal is first stunned by

a blow with a stick, and then killed by repeated blows on both sides of the neck. It is then rubbed over with the juicy substance of the banana tree, thrown for a few minutes on the fire, and, when warm, scraped with muscle shells or knives, and then washed. It is next laid on its back, when the cook cuts open the throat, and drawing forth the wind-pipe and gullet, passes a skewer behind them, and ties a string tight round the latter, afterwards to be divided: he then cuts a circular piece from the belly, from four to six inches diameter, and draws forth the entrails *, separating the attachments either by force or by the use of bamboo: the diaphragm is then divided, and the gullet, wind-pipe, contents of the chest, stomach and liver, are all drawn away together along with the bowels: from these the liver is separated to be baked with the hog; the remainder is washed and cooked over hot embers, to be shared out and eaten in the mean while. The whole inside of the hog is now filled up with hot stones, each wrapped up in bread-fruit

* He has already made a circular incision round the anus, and tied the rectum to secure the contents, lest the interior of the abdomen should get dirty, which they are very careful to avoid, as they do not otherwise wash the inside, which they say would spoil it.

leaves, and all the apertures of the body are closed up quickly, also with leaves: it is then laid with the belly downwards, in a hole in the ground, lined with hot stones, a fire having been previously made there for that purpose, but prevented, however, from touching them, by small branches of the bread-fruit tree: a few other branches are now laid across the back of the pig, and plenty of banana leaves strewed or rather heaped over the whole, upon which, again, a mound of earth is raised, so that no steam apparently escapes. The liver is put by the side of the pig, and sometimes yams. By these means, a good sized pig may be very well cooked in half an hour: a large hog is generally about half done in this way, then taken up, cut to pieces, and each piece being wrapped up separately in leaves, is cooked again in like manner. Yams, fowls, bread-fruit, and every thing that is baked, is dressed after this manner; the larger yams being cut into smaller pieces. They perform the process of boiling in earthen pots, of the manufacture of the Fiji islands, or in iron vessels procured from ships, or in banana leaves: they also occasionally roast food upon hot embers. As to their made dishes, the following is a list of the principal.

Vy-hoo; fish soup, made with a liquid preparation of cocoa-nut and water.

Vy-oofi; boiled yams mashed up with cocoa-nut and water.

Vy-hopa; ripe bananas cut in slices, and boiled with cocoa-nut and water.

Vy-chi; a sort of jelly made of *ma*, and the juice of the *chi* root.

Vy-vi; a sort of apple grated, mixed with water and strained.

Boboi; a preparation of *ma* and *chi*, forming a stronger jelly, but similar to *vychi*.

Boi; similar to the above, but not jellied.

Fy'caky' lolo tootoo; bread-fruit beaten up and cut into small pieces: it is eaten with a preparation of cocoa-nut, and the juice either of the *chi* or sugar-cane: it very much resembles, in appearance and taste, batter pudding, with melted butter and sugar.

Fy'caky' lo'lo matta; same as the above, eaten with the expressed juice of the cocoa-nut.

Loo-lolo'i; talo leaves heated or stewed with the expressed juice of the cocoa-nut.

Loo-effenioo; talo leaves heated with grated cocoa-nut fermented.

Loo alo he booaca; talo leaves heated with a fat piece of pork, kept till it is high.

Loo tahi; talo leaves heated with a small quantity of sea water.

Ma me; fermented bread-fruit.

Ma hopa; fermented bananas.

Ma natoo; fermented bananas well kneaded and baked.

Ma loloi; fermented bananas stewed with expressed juice of the cocoa-nut.

Loloi fekke; dried cat-fish, stewed with the expressed juice of the cocoa-nut.

Loloi; a baked pudding made of *mahoa* root and the expressed juice of the cocoa-nut.

Tawgootoo; a baked cake made of *mahoa* root, small pieces of cocoa-nut, and the expressed juice of the nut.

Fucca lili; the powder of *mahoa* root sprinkled into boiling water till the whole becomes a semi-jellied mass.

Ve halo; a preparation of the substance of young cocoa-nuts, with their milk stewed together.

Awty; the inside of young cocoa-nuts and the juice of the *chi* root mixed with the milk.

Thus far with those arts that are strictly professional, and are practised by men; there are some others not professional, which are also exercised by men, viz. surgical operations,

erecting fortifications, rope-making, and making bows and arrows, clubs and spears: the first has been treated of in Chap. 21, and for the second, see Vol. I. p. 97.

ROPE-MAKING. There are two kinds of rope, one made of the husk of the cocoa-nut, which is the superior sort, and the other of the inner bark of the *fow*. Although these ropes are made entirely by hand, yet even those of considerable circumference are laid with the greatest regularity: they are very elastic, and the strength of them is universally known. The husk of the cocoa-nut is first made into plait, which is then twisted into strands, and of these the rope is made. The bark of the *fow* is not first made into plait, but at once into strands.

BOWS AND ARROWS. The bows are generally made of the wood of the mangrove, though some few of the casuarina wood: the string is made of the inner bark of a tree they call *alonga*, and is exceedingly strong. The arrows are made of reed, headed with casuarina wood: some of these heads have three or four rows of barbs, and, to make them more formidable, are tipped with the bone of the sting ray. (See Vol. I. p. 283.)

CLUBS AND SPEARS. Though the making of these is not a distinct profession, yet they are

most commonly made by the *toofoonga fo vaca*, as being expert in the use of the *togi*. Their clubs are of various shapes; but specimens of them, as well as of their spears, may be seen in our museums.

The next arts to be spoken of are those practised by females, not so much as a task or labour, for women of rank often employ themselves this way, but as being their proper occupation. The most important of these is the

FABRICATION OF GNATOO. This substance is somewhat similar to cotton, but not woven, being rather of the texture of paper: it is prepared from the inner bark of the Chinese paper mulberry tree, and is used for dress and other purposes.

A circular incision being made round the tree near the root, with a shell deep enough to penetrate the bark, the tree is broken off at that part, which its slenderness readily admits of: when a number of them are thus laid on the ground, they are left in the sun a couple of days to become partially dry, so that the inner and outer bark may be stripped off together, without danger of leaving any of the fibres behind. The bark is then soaked in water for a day and night, and scraped carefully with shells for the purpose of removing the outer bark, or epidermis, which

is thrown away. The inner bark is then rolled up lengthwise, and soaked in water for another day; it now swells, becomes tougher, and more capable of being beaten out into a firm texture: being thus far prepared, the operation of *tootoo*, or beating, commences. This part of the work is performed by means of a mallet a foot long, and two inches thick, in the form of a parallelopipedon, two opposite sides being grooved longitudinally to the depth and breadth of about a line, with intervals of a quarter of an inch. The bark, which is from two to five feet long, and one to three inches broad, is then laid upon a beam of wood about six feet long, and nine inches in breadth and thickness, which is supported about an inch from the ground by pieces of wood at each end, so as to allow of a certain degree of vibration. Two or three women generally sit at the same beam; each places her bark transversely upon the beam immediately before her, and while she beats with her right hand, with her left she moves it slowly to and fro, so that every part becomes beaten alike; the grooved side of the mallet is chiefly used first, and the smooth side afterwards. They generally beat alternately: early in the morning, when the air is calm and still, the beating of gnatoo at all the planta-

tions about has a very pleasing effect; some sounds being near at hand, and others almost lost by the distance, some a little more acute, others more grave, and all with remarkable regularity, produce a musical variety that is very agreeable, and not a little heightened by the singing of the birds, and the cheerful influence of the scene. When one hand is fatigued, the mallet is dextrously transferred to the other, without occasioning the smallest sensible delay. In the course of about half an hour it is brought to a sufficient degree of thinness, being so much spread laterally as to be now nearly square when unfolded; for it must be observed, that they double it several times during the process, by which means it spreads more equally, and is prevented from breaking. The bark thus far prepared is called *fetagi*, and is mostly put aside till they have a sufficient quantity to go on at a future time with the second part of the operation, which is called *cocanga*, or printing with *coca*. When this is to be done, a number employ themselves in gathering the berries of the *toe*, the pulp of which serves for paste; but the mucilaginous substance of the *mahoa'* root is sometimes substituted for it: at the same time others are busy scraping off the soft bark of the *coca-*

tree and the *tooï-tooi* tree, either of which when wrung out, without water, yields a reddish brown juice, to be used as a die. The *cobe'chi*, or stamp, is formed of the dried leaves of the *páoongo* sewed together so as to be of a sufficient size, and afterwards embroidered, according to various devices, with the wiry fibre of the cocoa-nut husk*; they are generally about two feet long, and a foot and a half broad: they are tied on to the convex side of half cylinders of wood, usually about six or eight feet long, to admit two or three similar operations to go on at the same time. The stamp being thus fixed, with the embroidered side uppermost, a piece of the prepared bark † is laid on it, and smeared over with a folded piece of gnatoo dipped in one of the reddish brown liquids before mentioned, so that the whole surface of the prepared bark becomes stained, but particularly those parts raised by the design in the stamp: another piece of gnatoo is now laid on it, but not quite so broad, which adheres by virtue of the mucilaginous quality in the die, and this, in like manner, is smeared

* Making these *cobechis* is another employment of the women, and mostly women of rank.

† The edges of the beaten bark, which is generally hard, knotty, and ragged, are cut off straight.

over; then a third in the same way; and the substance is now three layers in thickness: others are then added to increase it in length and breadth, by pasting the edges of these over the first, but not so as there shall be in any place more than three folds, which is easily managed, as the margin of one layer falls short of the margin of the one under it. During the whole process each layer is stamped separately, so that the pattern may be said to exist in the very substance of the gnatoo; and when one portion is thus printed to the size of the *cobechi*, the material being moved farther on, the next portion, either in length or breadth, becomes stamped, the pattern beginning close to where the other ended. Thus they go on printing and enlarging it to about six feet in breadth, and generally about forty or fifty yards in length. It is then carefully folded up and baked under ground, which causes the die to become somewhat darker, and more firmly fixed in the fibre; besides which, it deprives it of a peculiar smoky smell which belongs to the *coca*. When it has been thus exposed to heat for a few hours, it is spread out on a grass-plat, or on the sand of the sea-shore, and the finishing operation of *toogi hea* commences, or staining it in certain places with the juice

of the *hea*, which constitutes a brilliant red varnish; this is done in straight lines along those places where the edges of the printed portions join each other, and serves to conceal the little irregularities there; also in sundry other places, in the form of round spots, about an inch and a quarter in diameter: after this the gnatoo is exposed one night to the dew, and the next day being dried in the sun, it is packed up in bales to be used when required. When *gnatoo* is not printed or stained, it is called *tapa*.

They make also an inferior kind of gnatoo of the bark of young bread-fruit trees, which, however, is coarse, and seldom worn, but is chiefly used for various purposes at funerals.

The whole of these operations are performed by women: the embroidering of the *cobechis*, or stamps, is always done by women of rank.

In respect to mat and basket-making, they have mats of various kinds, made of strips of leaves or bark selected, dried, and otherwise prepared; all of which, except one or two of a coarser kind, are fabricated by women. The following are the names and qualities of them.

Gnafi gnafi, mats to wear, of a finer quality, made of the leaves of the *fa*, or *paoongo*, that

have been transplanted, in order to give them a finer and softer texture.

Gie, stronger mats made of the bark of the *fow* or *olongá*, worn chiefly by people in canoes to keep out the wet, as the water does not damage them: they appear as if they were made of horse-hair. Labillardiere mentions that he saw a woman of rank with a sort of mat made of the white hair of a horse's tail. He supposed that it must have been procured from some horses that Cook had left there.

Fa'lla, mats to sleep on, made of the leaves of the *páoongo*. These are double, and are of various sizes, from six feet by three, to seventy or eighty feet by six; to lie along the whole length of the house.

La, mats for sails, made of the leaves of the *fa*; they are very strong and light.

Tacapow, mats for flooring houses, made of the young leaves of the cocoa-nut tree.

Tatto'w, a sort of matting, plaited in a very ornamental way, made of young cocoa-nut leaves: they are used to screen the sides of houses from the weather.

Cato, baskets: these are of various constructions; sometimes of a sort of matting made with the leaves of the *fa*, *paoongo*, *lo acow*, &c.;

at other times of the fibrous root of the cocoa-nut tree interwoven with plait made of the husk of the nut, and have rather the appearance of wicker-work: the latter are sometimes variously stained and ornamented with beads or shells worked in. The larger and coarser baskets are generally made by men, to hold axes and other tools in: also the baskets used to hold victuals, made of the leaves of the cocoa-nut tree, are generally made by men.

Bawla, mats for thatching houses, are either made by men or women, but more frequently by the former.

Most of these mats, baskets, &c. are made by women of some rank as an amusing as well as profitable occupation, exchanging them afterwards for other things: (see p. 100 of this volume). Making of combs, the teeth of which consist of the mid-rib of the cocoa-nut leaf, is also an employment of women of rank. Making thread is an occupation of females of the lower order: it is performed by twisting the separate parts of the thread, in the act of rolling them with the palm of the hand along the thigh, and by a return of the hand, twisting them together the contrary way. The material of the thread is the prepared bark of the *olonga'*.

CHAP. XXIII.

General habits of chiefs, matabooles, mooas, women and children—Quotation from Cook's Voyages, affording a very correct view of their public festivals and rejoicings in honour of illustrious visitors, and describing very accurately their boxing and wrestling matches, and sundry dances: the whole including a point of time when Captain Cook and his companions were to have been assassinated by the natives—An account of their different dances and songs—Specimen of their songs in rhyme——Specimen of their music—An account of their various sports and games—The pastimes of a day—Conclusion.

UNDER the head of religion, we have given a cursory view of the general habits of Tooitónga, Veachi', and the priests: we shall now set forth, in a similar manner, those of the rest of society, as they regard chiefs, matabooles, mooas, tooas, women and children.

Respecting the general habits of chiefs, matabooles, and mooas; the higher chiefs seldom if ever associate freely together, unless at the morning cava parties, and those meetings are to be considered, in a great measure, as visits of custom and form. The matabooles and

mooas freely associate with the chiefs to whom they belong; they are their necessary attendants at cava parties, &c. and form the bulk of their fighting men and followers: they not only associate freely with one another, but also with the followers of other high chiefs, and even with those high chiefs themselves, without any reserve, excepting the requisite ceremonies of respect which occasion may require.

Every high or governing chief has his *cow nofo* (those who settle or dwell with him), or, as they are sometimes called, *cow-mea* (adherents), who consist of inferior chiefs and matabooles: each of these inferior chiefs has his *cow-tangata*, or body of fighting men, consisting chiefly of mooas: the matabooles have no *cow-tangata*. The retinue, or *cow-nofo*, of a great chief, therefore, consists of inferior chiefs (with their *cow-tangatas*) and matabooles; and the retinue or *cow-tangata* of an inferior chief consists of mooas, and perhaps, also, a few tooas, who have been found brave fellows. A great number of these *cow-nofo*, perhaps about eighty or ninety, actually dwell in and near the superior chief's fencing (each fencing having many houses), whilst there are many others who sleep, and pass a great portion of their time at their own plantations; for

not only inferior chiefs, but also matabooles and mooas have plantations of their own: the matabooles, however, excepting, perhaps, two or three inspectors of the chief's plantations, dwell always in or near his fencing, as their presence is so often required by him for the regulation of different matters: with respect to the inferior chiefs, they generally live at their plantations; but the greater part, or, at least, about half of the mooas, dwell in the neighbourhood of the great chief, to whom they belong.

We shall now explain how these different individuals come to attach themselves to a particular chief. We will suppose that the present king or any other great chief has a son six or seven years of age, his playmates are the sons of the inferior chiefs, matabooles, and mooas of his father's establishment, who freely associate with him, accompany him upon excursions, and imitate, in many respects, the habits of their parents: he does not, however, designedly play the chief, and conduct himself with arrogance towards them; they know his superior rank without being reminded of it; and although they wrestle and box, and play all manner of games with him, they never fail before they eat to perform the ceremony of *mo'e-mo'e*,

to take off the *taboo* which his superior rank has imposed upon his inferior associates: in some of his country excursions, he, perhaps, meets with two or three of the sons of *tooas*, who by their strength and agility in wrestling, or bravery in boxing, or some other ostensible quality, recommend themselves to his notice, and therefore become also his companions. Thus they grow up in years together, and as the young chief approaches towards manhood, he does not exact, but he receives, with more or less affability, the respect and attention which his inferior associates readily pay him, and who now may be termed his *cow-tangata*, i. e. associates, supporters and defenders of his cause. He has not yet, however, any matabooles in his train, for all these are in the immediate service of the old chief, and the son of a mataboole cannot be a mataboole till his father is dead, and then he would not perform the functions of a mataboole, unless he were grown to man's estate, and even then he would not be in the service of the younger chief, but of the elder. By and by the old chief dies, and the young one succeeds to his authority, and all the matabooles of his father become *his* matabooles, and the inferior chiefs and mooas also enter his service in addition to those he

had before; and though several of them upon this change may choose to retire to their plantations, they are, nevertheless, in his service whenever he may call upon them. In this order of things it happens, generally, that young superior chiefs have, for the most part, old matabooles, and, as they grow older, they begin to have younger matabooles, who succeed their deceased fathers.

In respect to the *tooas*, they may be subdivided into three ranks, viz. those few who are warriors, and are part of the *cow-tangata* of chiefs; those who are professed cooks, in the service of chiefs; and those who till the ground. The latter live entirely in the country with their wives and families, and occupy themselves wholly in cultivating the land: their wives and daughters make gnatoo, mats, &c., but never till the ground, nor do any hard work.

The natives of Fiji, Hamoa, and the Sandwich islands, who were resident at Tonga, used to say that it was not a good practice of the people of the latter place to let their women lead such easy lives; the men, they said, had enough to do in matters of war, &c. and the women ought therefore to be made to work hard and till the ground: no, say the Tonga

men, it is not *gnále fafi'ne* (consistent with the feminine character), to let them do hard work; women ought only to do what is feminine: who loves a masculine woman? besides, men are stronger, and therefore it is but proper that they should do the hard labour. It seems to be a peculiar trait in the character of the Tonga people, when compared with that of the other natives of the South Seas*, and with savage nations in general, that they do not consign the heaviest cares and burdens of life to the charge of the weaker sex; but, from the most generous motives, take upon themselves all those laborious or disagreeable tasks which they think inconsistent with the weakness and delicacy of the softer sex. Thus the women of Tonga, knowing how little their own sex in other islands are respected by the men, and how much better they themselves are treated by their countrymen, and feeling at the same time, from this and other causes, a patriotic

* If there is any exception to this in the South Seas, it is with the natives of Otaheite, but there neither men nor women work hard: the natives of the latter place appear altogether a soft effeminate race, strongly addicted to voluptuous habits; whilst in Tonga the men are of a more noble and manly character, and the women considerably more reserved.

sentiment joined to their natural reserve, seldom associate with foreigners. Thus when the Port au Prince arrived at the Sandwich islands, the ship was crowded with women ready to barter their personal favours for any trinkets they could obtain; but how different at Lefooga! where only one woman came on board, and she was one of the lower order, who was in a manner obliged to come by order of a native, to whom she belonged as a prisoner of war, and who had been requested by one of the officers of the ship to send a female on board. Captain Cook, also, strongly notices the reserve and modesty of the females of these islands; and the observations of this accurate narrator will serve to corroborate what we have been stating. We have already noticed the humane character of the Tonga females, and in addition we beg to observe, that their behaviour as daughters, wives, and mothers, is very far from being unworthy of imitation: children, consequently, are taken the utmost care of; they are never neglected either in respect to personal cleanliness or diet: as they grow older, the boys are made to exercise themselves in athletic sports; the girls are made occasionally to attend to the acquirement of suitable arts and manufactures, and of a

number of little ornamental accomplishments which tend to render them agreeable companions, and proper objects of esteem: they are taught to plait various pretty and fanciful devices in flowers, &c. which they present to their fathers, brothers, and superior chiefs, denoting respect for those who fill higher circles than themselves. There is still one observation to be made in respect to females, and which is not of small importance, since it tends to prove that the women are by no means slaves to the men; it is, that the female chiefs are allowed to imitate the authority of the men, by having their *cow-fafi'ne*, as the male chiefs have their *cow-tangata:* their *cow-fafi'ne* consists of the wives and daughters of inferior chiefs and matabooles, and it may be easily conceived that such an association tends to support their rank and independence.

The subject we are now treating of naturally leads us to speak of the more domestic habits and manners of the people; but these may be considered in two points of view; first, on the grand and extensive scale, such as they are presented to foreigners, by way of shewing themselves off to the best advantage; and secondly, in their more familiar, true, and unreserved state. In respect to the first, it would

be difficult to give a more correct and descriptive account than has already been given in Cook's Voyages, written principally by Mr. Anderson, and which we shall beg leave to quote, first, out of respect to its accuracy, and secondly, because it involves a most interesting point of time, that in which the natives had come to the resolution of assassinating Captain Cook and his companions, as mentioned in page 64 of this volume. Those places which require explanation we shall elucidate by notes. The date of the following circumstances is the 18th of May, 1777.

"Next morning early, Feenow and Omai, "who scarcely ever quitted the chief, and now "slept on shore, came on board. The object "of their visit was to require my presence "upon the island. After some time, I accom- "panied them; and upon landing was con- "ducted to the same place where I had been "seated the day before, and where I saw a "large concourse of people already assembled. "I guessed that something more than ordinary "was in agitation, but could not tell what, nor "could Omai inform me.

"I had not been long seated before near a "hundred of the natives appeared in sight, "and advanced laden with yams, bread-fruit,

" plantains, cocoa-nuts, and sugar-canes. They
" deposited their burdens in two heaps or piles,
" upon our left, being the side they came from.
" Soon after arrived a number of others from
" the right, bearing the same kind of articles,
" which were collected into two piles on that
" side. To these were tied two pigs and six
" fowls, and to those upon the left six pigs and
" two turtles. Earoupa seated himself before
" the several articles upon the left, and another
" chief before those upon the right, they being,
" as I judged, the two chiefs who had collected
" them by order of Feenow, who seemed to be
" as implicitly obeyed here as he had been at
" Anamooka: and in consequence of his com-
" manding superiority over the chiefs of Ha-
" paee, had laid this tax upon them for the
" present occasion.

" As soon as this munificent collection of
" provisions was laid down in order, and dis-
" posed to the best advantage, the bearers of
" it joined the multitude, who formed a large
" circle round the whole. Presently after, a
" number of men entered this circle or area
" before us, armed with clubs made of the
" green branches of the cocoa-nut tree. These
" paraded about for a few minutes and then
" retired; the one half to one side and the

" other half to the other side, seating them-
" selves before the spectators. Soon after, they
" successively entered the lists, and entertained
" us with single combats. One champion ris-
" ing up and stepping forward from one side,
" challenged those of the other side, by ex-
" pressive gestures more than by words, to
" send one of their body to oppose him. If
" the challenge was accepted, which was ge-
" nerally the case, the two combatants put
" themselves in proper attitudes, and then be-
" gan the engagement, which continued till
" one or other owned himself conquered, or till
" their weapons were broken. As soon as each
" combat was over, the victor squatted himself
" down facing the chief, then rose up and re-
" tired. At the same time, some old men who
" seemed to sit as judges, gave their plaudit in
" a few words; and the multitude, especially
" those on the side to which the victor be-
" longed, celebrated the glory which he had
" acquired, in two or three huzzas.

" This entertainment was now and then sus-
" pended for a few minutes. During these in-
" tervals there were both wrestling and boxing
" matches. The first were performed in the
" same manner as at Otaheite, and the second
" differed very little from the method practised

" in England. But what struck us with most " surprise was, to see a couple of lusty wenches " step forth and begin boxing without the least " ceremony, and with as much art as the men. " This contest, however, did not last above " half a minute, before one of them gave it up. " The conquering heroine received the same " applause from the spectators which they be- " stowed upon the successful combatants of " the other sex. We expressed some dislike " at this part of the entertainment, which, how- " ever, did not prevent two other females from " entering the lists. They seemed to be girls " of spirit, and would certainly have given each " other a good drubbing, if two old women " had not interposed to part them *. All these " combats were exhibited in the midst of, at " least, three thousand people, and were con- " ducted with the greatest good humour on " all sides; though some of the champions, " women as well as men, received blows which " doubtless they must have felt for some time " after.

" As soon as these diversions were ended, " the chiefs told me that the heaps of provi- " sions on our right hand were a present to " Omai, and that those on our left hand, being

* The women are always soon parted.

"about two thirds of the whole quantity, were "given to me. He added, that I might take "them on board whenever it was convenient, "but that there would be no occasion to set "any of our people as guards over them, as I "might be assured that not a single cocoa-nut "would be taken away by the natives. So it "proved, for I left every thing behind and re- "turned to the ship to dinner, carrying the "chief with me, and when the provisions were "removed on board in the afternoon, not a sin- "gle article was missing. There was as much "as loaded four boats, and I could not but be "struck with the munificence of Feenow, for "this present far exceeded any I had ever re- "ceived from any of the sovereigns of the va- "rious islands I had visited in the Pacific "Ocean. I lost no time in convincing my "friend that I was not insensible of his libera- "lity; for before he quitted my ship I be- "stowed upon him such of our commodities "as I guessed were most valuable in his esti- "mation. And the return I made was so "much to his satisfaction, that as soon as he "got on shore, he left me still indebted to him, "by sending me a fresh present, consisting of "two large hogs, a considerable quantity of "cloth, and some yams."

Here follows an *imperfect* account of the dance called *me'ë too bu'ggi*, but which we shall now omit, and quote a fuller description of it afterwards. Other circumstances not necessary here to enumerate are also omitted. After describing an exhibition of fire-works, the account goes on thus:

"Our water and sky rockets, in particular, "pleased and astonished them beyond all con- "ception; and the scale was now turned in "our favour. This, however, seemed only to "furnish them with an additional motive to "proceed to fresh exertions of their very sin- "gular dexterity, and our fire-works were no "sooner ended than a succession of dances "which Feenow got ready for our entertain- "ment began. As a prelude to them, a band "of music, or chorus of eighteen men, seated "themselves before us, in the centre of the "circle composed by the numerous spectators, "the area of which was to be the scene of the "exhibitions. Four or five of this band had "pieces of large bamboo, from three to five or "six feet long, each managed by one man, who "held it nearly in a vertical position, the upper "end open, but the other end closed by one "of the joints. With this close end the per- "formers kept constantly striking the ground, "though slowly, thus producing different notes

" according to the different lengths of the in-
" struments, but all of them of the hollow or
" base sort; to counteract which a person kept
" striking quickly, and with two sticks, a piece
" of the same substance, split and laid along
" the ground, and by that means furnishing
" a tone as acute as those produced by the
" others were grave. The rest of the band, as
" well as those who performed upon the bam-
" boos, sung a slow and soft air, which so
" much tempered the harsher notes of the
" above instruments, that no by-stander, how-
" ever accustomed to hear the most perfect
" and varied modulations of sweet sounds,
" could avoid confessing the vast power and
" pleasing effect of this harmony.

" The concert having continued about a quar-
" ter of an hour, twenty women entered the
" circle. Most of them had upon their heads
" garlands of the crimson flowers of the China
" rose, or others; and many of them had or-
" namented their persons with leaves of trees,
" cut with a deal of nicety about the edges.
" They made a circle round the chorus, turn-
" ing their faces toward it, and began by sing-
" ing a soft air, to which responses were made
" by the chorus in the same tone, and these
" were repeated alternately. All this while the
" women accompanied their song with several

" very graceful motions of their hands towards
" their faces, and in other directions, at the
" same time making constantly a step forward,
" and then back again with one foot, while the
" other was fixed. They then turned their faces
" to the assembly, sung some time, and re-
" treated slowly in a body to that part of the cir-
" cle which was opposite the hut where the prin-
" cipal spectators sat. After this, one of them
" advanced from each side, meeting and passing
" each other in the front, and continuing their
" progress round till they came to the rest: on
" which two advanced from each side, two of
" whom passed each other and returned as the
" former; but the other two remained, and to
" these came one from each side by intervals,
" till the whole number had again formed a
" circle about the chorus.

" Their manner of dancing was now changed
" to a quicker measure, in which they made a
" kind of half turn by leaping, and clapped
" their hands, and snapped their fingers, re-
" peating some words in conjunction with the
" chorus. Toward the end, as the quickness
" of the music increased, their gestures and
" attitudes were varied with wonderful vigour
" and dexterity; and some of their motions,
" perhaps, would with us be reckoned rather

" indecent. Though this part of the perform-
" ance, most probably, was not meant to convey
" any wanton ideas: but merely to display the
" astonishing variety of their movements *.

" To this grand female ballet succeeded one
" performed by fifteen men. Some of them
" were old; but their age seemed to have al-
" tered little of their agility or ardour for the
" dance. They were disposed in a sort of circle,
" divided at the front, with their faces not
" turned out toward the assembly, nor inward to
" the chorus; but one half of the circle faced
" forward as they had advanced, and the other
" half in a contrary direction. They sometimes
" sung slowly in concert with the chorus; and
" while thus employed they also made several
" very fine motions with their hands, but differ-
" ent from those made by the women; at the
" same time inclining the body to either side
" alternately, by raising one leg which was
" stretched outward, and resting on the other:
" the arm of the same side being also stretched
" fully upward. At other times they recited
" sentences in a musical tone, which were an-
" swered by the chorus; and at intervals in-
" creased the measure of the dance, by clapping

* Our accurate observer is perfectly correct.

" the hands, and quickening the motions of
" the feet, which, however, were never varied.
" At the end, the rapidity of the music and of
" the dancing increased so much, that it was
" scarcely possible to distinguish the different
" movements ; though one might suppose the
" actors were now almost tired, as their per-
" formance had lasted near half an hour.

" After a considerable interval, another act,
" as we may call it, began. Twelve men now
" advanced, who placed themselves in double
" rows, fronting each other, but on opposite
" sides of the circle ; and on one side a man was
" stationed, who, as if he had been a prompter,
" repeated several sentences, to which the twelve
" new performers and the chorus replied. They
" then sung slowly, and afterwards danced and
" sung more quickly for about a quarter of an
" hour, after the manner of the dancers whom
" they had succeeded.

" After this, we had a dance composed of the
" men who attended or had followed Feenow.
" They formed a double circle (i. e. one within
" another), of twenty-four each, round the chorus,
" and began a gentle soothing song, with cor-
" responding motions of the hands and head.
" This lasted a considerable time, and then
" changed to a much quicker measure, during

" which they repeated sentences either in con-
" junction with the chorus, or in answer to
" some spoken by that band. They then re-
" treated to the back part of the circle as the
" women had done, and again advanced on
" each side in a triple row, till they formed a
" semicircle, which was done very slowly, by
" inclining the body on one leg, and advancing
" the other a little way as they put it down.
" They accompanied this with such a soft air
" as they had sung at the beginning, but soon
" changed it to repeat sentences in a harsher
" tone, at the same time quickening the dance
" very much, till they finished with a general
" shout and clap of the hands. The same was
" repeated several times; but at last they formed
" a double circle as at the beginning, danced
" and repeated very quickly, and finally closed
" with several very dexterous transpositions of
" the two circles.

" The entertainments of this memorable night
" concluded with a dance, in which the princi-
" pal people present exhibited. It resembled
" the immediately preceding one in some re-
" spects, having the same number of performers,
" who began nearly in the same way: but
" their ending at each interval was different;
" for they increased their motions to a prodi-

" gious quickness, shaking their heads from " shoulder to shoulder, with such force, that a " spectator unaccustomed to the sight would " suppose that they ran a risk of dislocating " their necks. This was attended with a smart " clapping of the hands, and a kind of savage " holla! or shriek, not unlike what is some- " times practised in the comic dances in our " European theatres. They formed the triple " semicircle as the preceding dancers had done, " and a person who advanced at the head " on one side of the semicircle began, by re- " peating something in a truly musical recita- " tive, which was delivered with an air so grace- " ful, as might put to the blush our most ap- " plauded performers. He was answered in " the same manner by the person at the head " of the opposite party. This being repeated " several times, the whole body on one side " joined in the responses to the whole corre- " sponding body on the opposite side, as the " semicircle advanced to the front; and they " finished by singing and dancing, as they had " begun.

" These two last dances were performed with " so much spirit, and so great exactness, that " they met with universal approbation. The " native spectators, who, no doubt, were perfect

" judges whether the several performances were
" properly executed, could not withhold their
" applauses at some particular parts; and even
" a stranger who never saw the diversion before
" felt similar satisfaction at the same instant.
" For though, through the whole, the most
" strict concert was observed, some of the ges-
" tures were so expressive, that it might be said
" they spoke the language that accompanied
" them, if we allow that there is any connexion
" between motion and sound. At the same time
" it should be observed, that though the music
" of the chorus and that of the dancers corre-
" sponded, constant practice in these favourite
" amusements of our friends seems to have a
" great share in effecting the exact time they
" keep in their performances. For we observed
" that if any of them happened accidentally to
" be interrupted, they never found the smallest
" difficulty in recovering the proper place of
" the dance or song: and their perfect disci-
" pline was in no instance more remarkable
" than in the sudden transitions they so dex-
" terously made from the ruder exertions and
" harsh sounds, to the softest airs and gentlest
" movements.

" About eleven o'clock (in the morning),
" they began to exhibit various dances, which

" they called *mai*. The music consisted at first
" of seventy men as a chorus, who sat down,
" and amidst them were placed three instru-
" ments, which we called drums, though very
" unlike them. They are large cylindrical pieces
" of wood or trunks of trees, from three to four
" feet long, some twice as thick as an ordinary
" sized man, and some smaller, hollowed en-
" tirely out, but close at both ends, and open
" only by a chink about three inches broad, run-
" ning almost the whole length of the drums:
" by which opening the rest of the wood is cer-
" tainly hollowed, though the operation must
" be difficult. This instrument is called *naffa;*
" and, with the chink turned towards them,
" they sit and beat strongly upon it with two
" cylindrical pieces of hard wood, about a foot
" long, and as thick as the wrist: by which
" means they produce a rude, though loud and
" powerful sound. They vary the strength and
" rate of their beating at different parts of the
" dance, and also change their tones, by beating
" in the middle, or near the end of their drum.

" The first dance* consisted of four ranks, of
" twenty-four men each, holding in their hands
" a little thin, light, wooden instrument, above
" two feet long, and in shape not unlike a small

* This is the dance called *mée too buggi*.

"oblong paddle: with these, which are called "*pagge*, they make a great many different mo- "tions, such as pointing them toward the "ground on one side, at the same time inclin- "ing their bodies that way, from which they "were shifted to the opposite side, in the same "manner; then passing them quickly from one "hand to the other, and twirling them about "very dextrously; with a variety of other "manœuvres, all which were accompanied by "corresponding attitudes of the body. Their "motions were at first slow, but quickened as "the drums beat faster; and they recited sen- "tences in a musical tone the whole time, which "were answered by the chorus; but at the end "of a short space they all joined, and finished "with a shout.

"After ceasing about two or three minutes, "they began as before, and continued with "short intervals above a quarter of an hour, "when the rear rank dividing, shifted them- "selves very slowly round each end, and meet- "ing in the front, formed the first rank: the "whole number continuing to recite the sen- "tences as before. The other ranks did the "same successively, till that which at first "was the front became the rear; and the evo- "lution continued in the same manner till the

" last rank regained its first situation. They " then began a much quicker dance (though " slow at first), and sung for about ten minutes, " when the whole body divided into two parts, " retreated a little, and then approached, form- " ing a sort of circular figure, which finished " the dance; the drums being removed, and " the chorus going off the field at the same " time.

" The second dance had only two drums, " with forty men for a chorus; and the dancers, " or rather actors, consisted of two ranks, the " foremost having seventeen, and the other " fifteen persons. Feenow was at their head, " or in the middle of the front rank, which is " the principal place in these cases. They " danced and recited sentences, with some very " short intervals, for about half an hour, some- " times quickly, sometimes more slowly, but " with such a degree of exactness as if all the " motions were made by one man, which did " them great credit. Near the close, the back " rank divided, came round, and took the place " of the front, which again resumed its situa- " tion, as in the first dance; and when they " finished, the drums and chorus, as before, " went off.

" Three drums (which at least took two, and

" sometimes three men to carry them), were
" now brought in; and seventy men sat down,
" as a chorus to the third dance. This con-
" sisted of two ranks, of sixteen persons each,
" with young Toobou at their head, who was
" richly ornamented with a sort of garment
" covered with red feathers. These danced,
" sung, and twirled the *paggi* as before; but
" in general much quicker, and performed so
" well, that they had the constant applauses of
" the spectators. A motion that met with par-
" ticular approbation was one in which they
" held the face aside as if ashamed, and the
" *paggi* before it. The back rank closed be-
" fore the front one, and that again resumed
" its place, as in the two former dances; but
" then they began again, formed a triple row,
" divided, retreated to each end of the area,
" and left the greatest part of the ground clear.
" At this instant two men entered very hastily,
" and exercised the clubs which they use in
" battle. They did this by first twirling them
" in their hands, and making circular strokes
" before them with great force and quickness;
" but so skilfully managed, that, though stand-
" ing quite close, they never interfered. They
" shifted their clubs from hand to hand with
" great dexterity; and, after continuing a little

" time, kneeled, and made different motions,
" tossing the clubs up in the air, which they
" caught as they fell; and then went off as
" hastily as they entered. Their heads were
" covered with pieces of white cloth, tied at
" the crown (almost like a night-cap) with a
" wreath of foliage round the forehead; but
" they had only very small pieces of white
" cloth tied about the waists; probably that
" they might be cool, and free from every in-
" cumbrance or weight*. A person with a
" spear, dressed like the former, then came in,
" and in the same hasty manner; looking
" about eagerly, as if in search of somebody to
" throw it at. He then ran hastily to one side
" of the crowd in the front, and put himself in
" a threatening attitude, as if he meant to strike
" with his spear at one of them, bending the
" knee a little, and trembling, as it were, with
" rage. He continued in this manner only a
" few seconds, when he moved to the other

* This exhibition with the clubs, as well as the following one with a spear, are practices of Hamoa (the Navigator's Islands), at which the natives of that place are said to be very expert: they are occasionally adopted at Tonga by way of interludes, but they do not form an essential part of the above performance: the particular dress which these performers had on, was the war dress of the Hamoa Islands.

" side, and having stood in the same posture
" there, for the same short time, retreated from
" the ground as fast as when he made his ap-
" pearance. The dancers, who had divided
" into two parties, kept repeating something
" slowly; and now advanced, and joined again,
" ending with universal applause. It should
" seem that this dance was considered as one
" of their capital performances, if we might
" judge from some of the principal people
" being engaged in it; for one of their drums
" was beat by Futtafaihe, the brother of Pou-
" laho, another by Feenow, and the third,
" which did not belong to the chorus, by Ma-
" reewagee himself, at the entrance of his hut*.

" It is with regret I mention that we could
" not understand what was spoken, while we
" were able to see what was acted in these
" amusements. This, doubtless, would have
" afforded us much information as to the ge-
" nius and customs of these people. It was

* It must here be noticed that it is a difficult matter to beat these drums properly, consequently it is considered a great accomplishment, and never practised by the lower orders: it must also be observed, that whenever among the dancers there are principal chiefs, as, no doubt, there were on the above occasion; the drums are always beaten by persons of the first consequence.

"observable, that though the spectators always "approved of the various motions when well "made, a great share of the pleasure they re- "ceived seemed to arise from the sentimental "part, or what the performers delivered in their "speeches *. However, the mere acting part, "independently of the sentences repeated, was "well worth our notice, both with respect to "the extensive plan in which it was executed, "and to the various motions, as well as the "exact unity with which they were performed. "Neither pencil nor pen can describe the nu- "merous actions and motions, the singularity of "which was not greater than was the ease and "gracefulness with which they were performed.

"In expectation of this evening show, the "circle of natives about our tent being pretty "large, they engaged in wrestling and boxing: "the first of which exercises they call *fangatooa*,

* All the dances where the paddle is used are borrowed from the natives of the islands of Neuha (Cocos island, and Traitor's island), situated between Vavaoo and Hamoa (the Navigator's islands). The accompanying songs are in the language of Hamoa, whence the people of Neuha have borrowed them, and both dances and songs have been thus adopted at Tonga; but as very few of the Tonga people understand the Hamoa language, it is presumed that the applause of the people on the above occasion was not excited by the sentiment, but by the music and general performance.

" and the second *foohoo*. When any of them " chooses to wrestle, he gets up from one side " of the ring, and crosses the ground in a " sort of measured pace, clapping smartly on " the elbow joint of one arm, which is bent, and " produces a hollow sound; that is reckoned the " challenge. If no person comes out from the " opposite side to engage him, he returns in " the same manner, and sits down; but some- " times stands clapping in the midst of the " ground, to provoke some one to come out. If " an opponent appear, they come together with " marks of the greatest good nature, generally " smiling, and taking time to adjust the piece of " cloth which is fastened round the waist. They " then lay hold of each other by this girdle, with " a hand on each side, and he who succeeds in " drawing his antagonist to him, immediately " tries to lift him upon his breast, and throw him " upon his back; and if he be able to turn round " with him two or three times in that position, " before he throws him, his dexterity never fails " of procuring plaudits from the spectators. If " they be more equally matched, they close " soon, and endeavour to throw each other by " entwining their legs, or lifting each other " from the ground; in which struggles they " shew a prodigious exertion of strength, every

" muscle, as it were, being ready to burst with
" straining. When one is thrown, he immedi-
" ately quits the field: but the victor sits down
" for a few seconds, then gets up, and goes to
" the side he came from, who proclaim the vic-
" tory aloud, in a sentence delivered slowly,
" and in a musical cadence. After sitting a
" short space, he rises again and challenges,
" when sometimes several antagonists make
" their appearance; but he has the privilege of
" choosing which of them he pleases, to wrestle
" with; and has likewise the preference of
" challenging again, if he should throw his
" adversary, until he himself be vanquished;
" and then the opposite side sing the song of
" victory in favour of their champion. It also
" often happens, that five or six rise from each
" side, and challenge together: in which case
" it is common to see three or four couple en-
" gaged on the field at once. But it is astonish-
" ing to see what temper they preserve in this
" exercise: for we observed no instances of their
" leaving the spot with the least displeasure in
" their countenances. When they find that they
" are so equally matched as not to be likely to
" throw each other, they leave off by mutual
" consent. And if the fall of one is not fair,
" or if it does not appear very clearly who has

" had the advantage, both sides sing the victory,
" and then they engage again; but no person
" who has been vanquished can engage with
" his conqueror a second time*.

" The boxers advance sideways, changing
" the side at every pace, with one arm stretched
" fully out before, the other behind; and hold-
" ing a piece of cord in one hand, which they
" wrap firmly about it when they find an an-
" tagonist, or else have done so before they
" enter. This I imagine they do to prevent a
" dislocation of the hand or fingers. Their
" blows are directed chiefly to the head, but
" sometimes to the sides; and are dealt out
" with great activity. They shift sides, and
" box equally well with both hands. But one
" of their favourite and most dexterous blows
" is, to turn round on their heel just as they
" have struck their antagonist, and to give him
" another very smart one with the other hand,
" backward.

" The boxing matches seldom last long; and
" the parties either leave off together, or one
" acknowledges his being beat. But they never
" sing the song of victory in these cases, unless

* Nor with any body else *in wrestling*, but he may box with any one: if he had been beaten in boxing, he could not on the same occasion box again: but he might wrestle.

"one strikes his adversary to the ground, "which shews, that, of the two, wrestling is "their most approved diversion*. . Not only "boys engage in both the exercises, but fre- "quently little girls box very obstinately for a "short time. In all which cases it doth not ap- "pear that they ever consider it as the smallest "disgrace to be vanquished; and the person "overcome sits down with as much indiffer- "ence, as if he had never entered the lists. "Some of our people ventured to contend "with them in both exercises, but were always "worsted; except in a few instances, where it "appeared that the fear they were in of of- "fending us contributed more to the victory "than the superiority of the person they en- "gaged."

Such is the account we read in Cook's Voyages; and the accuracy with which every thing is stated evinces a spirit of observation and facility of description deserving of the highest credit. The last remark which he makes in regard to the contention between the English

* This inference is not correct: the circumstance above alluded to, means merely to say, that when a man is knocked down, he may be considered as dead, for it certainly is in the power of the other to kill him if he pleases, and for this reason only he has a right to the song of victory.

people and the natives is a tolerably just one. The natives themselves mentioned the circumstance to Mr. Mariner, stating, that they allowed the Papalangies to get the victory sometimes, because they did not like to beat the poor fellows so much. There was probably, at the same time, a little apprehension of offending their visitors; for it is certain, that when a man is engaged singly with a chief much superior to him, he sometimes allows himself to be beaten, or rather yields out of respect to his opponent; and the sign by which he shews his disposition to do so, is a sudden toss of the head on one side, upon which his antagonist immediately retires to his seat. There is something admirable in the perfect good humour and forbearance of temper which is always manifested on these occasions, sufficiently so to astonish natives of European countries: for on occasions when there is a general combat, (as related p. 218.) even Tooitonga sometimes gets miserably handled by one of the lowest fellows in the island; but nevertheless he retires from the games without the least inimical spirit, although perhaps with his eyes black, his mouth and nose dreadfully swelled, and, it may happen, with his arm broken; all done by a man over whom he has

the power of life and death: for it must be observed, that when there is a general combat, no quarter is given on either side.

In the account given by Cook, there is only mention made of two principal dances, viz. *méë low folla*, and *méë too buggi;* but there are two others of some note, called *héa* and *oo'la;* the first is one of the most ancient dances of Tonga, and is practised only by chiefs and superior matabooles; and is a dance very difficult to execute, not only on account of the accompanying gesture, but also of the singing. The chorus is composed of ten or twelve of the chiefs or principal matabooles, in the middle of whom sits one who beats time upon a loose flat piece of hard wood, about three feet long, and an inch and a half square, fastened only at one end upon another similar piece: this is struck by two small sticks, one in each hand, and produces a rattling sound. The difficulty of keeping the time is owing to the extreme velocity with which they beat, particularly towards the latter end. The dancers, who are all men, in the mean while perform their evolutions round the chorus, exhibiting a vast variety of very graceful movements with the arms and head, accompanied by expressions of countenance suitable to the character of the dance, which is

that (abstractedly) of a manly and noble spirit, consistent with the mind and habits of a superior person; and therefore it is deemed essential that every chief and mataboole should learn it. As among the ancient Greeks, it was thought inconsistent with the character of a gentleman not to know how to strike the lyre, so among the Tonga people it would be considered a mark of great ignorance to be unaccomplished in the graceful, manly, and expressive movements of this dance.

The night dance called *oola* is a very ancient one in Tonga, though borrowed no doubt originally from the people of the Navigator's island, (Hamoa). This dance was formerly only adopted in the Tonga islands among the lower orders of people; but of late, some Tonga chiefs, on a visit to Hamoa, were so pleased with the superior gracefulness of the *oola*, which was danced there, that they afterwards brought it into fashion among the higher classes in Tonga, with many improvements and graceful embellishments borrowed from the former place: since which, the *oola* of Tonga is grown quite out of use, even among the lower orders, though it was once danced in Mr. Mariner's time, by order of the present king, on purpose to contrast it with the *oola* of

Hamoa; but it was a very awkward exhibition in comparison with the Hamoa refinements, and probably will never be introduced again. There are no particular figures in this dance different from what have already been described in the other dances; but the arrangement of the movements is very different: the whole dance is considerably more quick throughout, and there are several other motions of the feet and postures of the body. The night dance which Captain Cook saw (the *méë low folla*) is perhaps the only one which can be considered of Tonga invention, and is the only one accompanied throughout with Tonga songs: the rest belong to Hamoa and Neuha, and are accompanied chiefly with Hamoa songs; for although the dance called *hea* is considered a very ancient Tonga one, there is not much doubt of its being of Hamoa extraction, and accordingly most of its songs are in that language. The *méë too buggi* is a Neuha* dance, but the songs accompanying it are Hamoa. The principal public dances are the four following:

* The islands of Neuha lie between Hamoa and Vavoos, and are known to navigators by the names of Traitor's island, and Cocos island.

Me'ë low folla, i. e. a dance with the arms outspread: a night dance.

Meë too buggi, i. e. a dance standing up with paddles: a day dance.

Hea; sometimes a day dance, but mostly a night dance.

Oola; a night dance.

These public exhibitions of dances naturally lead us to speak of their music and poetry: in regard to their musical instruments, they have already been mentioned, except the *fango-fango*, which is a sort of flute blown by the nose: it is always filled by the right nostril, the left being closed with the thumb of the left hand. There are generally five holes for the fingers, and one underneath for the thumb; though some have six holes for the fingers, and others only four. The sound of them is soft and grave: they are only used as an accompaniment to one species of song called *oo'be*. At all concerts where there is no dancing, the singers sit during the whole time. The following are the different kinds of song used among them.

Low fólla; this is only used with the dance so called, and is in the Tonga language.

Láve; of a similar character with the above: sung without dancing, but accompanied with

motions of the hands; also in the Tonga language.

Langi me'ë too buggi; that which is always used with the dance so called: in the Hamoa language.

He'a; only used with the dance thus named: sometimes Tonga, but mostly Hamoa.

Hi'va; similar to the above, but sung without dancing: they call European singing *hiva*, because probably the *hiva* is very seldom accompanied either with music or clapping of the hands: always in the Tonga language.

Oo'la; that kind of singing which is accompanied by the dance so called: to this the annexed specimen belongs: generally in the Hamoa language.

Fucca Neuha; or the Neuha fashion of singing: this is never accompanied with dancing, and is always sung in the Tonga language. Most of their songs are descriptive of scenery, but some of these are descriptive of past events, or of places which are out of their reach, such as *Bolo'too* and *Papalangi:* the accounts they give of the latter place are ludicrous enough. The poet describes, among other things, the animals belonging to the country, stating that in the fields there are large pigs with horns, that eat grass, and at the *mooa* there are houses that are pulled along by enormous

birds. The women are described to be so covered with dress, that a native of Tonga coming into a house takes a lady for a bundle of *Papalangi gnatoo*, (linen, &c.) and accordingly places it across his shoulder to carry it away, when to his great amazement the bundle jumps down and runs off. One of these songs describes the principal events that happened during Captain Cook's visit, and which, excepting a little exaggeration, is tolerably correct: another describes the visit of Admiral d'Entrecasteaux: another the revolution of Tonga, and the famous battle that was there fought, &c. The song which is given in the first volume, p. 307, belongs to this class of musical composition. Some of these songs have neither regular measure nor rhyme, but others have both.

Oo'be; this kind of singing is always accompanied with the *fa'ngo-fa'ngo*, (or nose-flute): the subjects of the song are much the same as those last described, but the style of music is different, being more monotonous and grave. It is now very seldom sung.

Tow a'lo, is never accompanied with instrumental music; they are mostly short songs, sung in canoes when paddling, the strokes of the paddle being coincident with the cadence of the tune. They are very frequently sung

on leaving Vavaoo, whilst paddling out of the inlet. It may not be unacceptable to give the following as an example: it is a very usual one, and expresses regret at leaving Vavaoo and its beautiful prospects, famous for the manufacture of superior *toogi hea*, (gnatoo stained with the *hea*,) to go to the islands of Toofooa and Kao, noted for making coarse mats.

Oia'ooé! goo'a mo'w téoo felo'w,
Ca too'goo Mo'oonga-la'fa, béa mo Talo'w!
Goo'a te ho'lï ger no'fo; coha'i ténne a'loo?
Cá too'goo Vava'oo, mo'e mo'too la'lo;
Licoo-on'é, mo'e Va'oo-a'ca;
Moë Ha'lla-vy' gi Ma'ccapa'pa;
Ma'ttalo'co, mo fa'nga myíle,
A'na a Too'taw-i, be'a Mofoo'e;—
Iky' téoo too' gi he hífoa'nga,
Ji'o hi'fo gi' he felo'w tafa'nga:
Too'goo he toogi-héa a Ha'foolooho'w
Ger va'la he gna'fi-gna'fi a Tofoo'a mo Ka'o.

Alas! we are entering upon our voyage
By leaving Mo'oonga-la'fa and Talo'w!
Anxious am I to stay;—who can wish to go?
Departing from Vavaoo and her neighbouring isles,
And Licoo-o'ne, and Va'oo-a'ca,
The road of springs near Maccapa'pa,
Mattaloco and the myrtle plain,
The cave of Tootaw-i, the beach of Mofoo'ë,—
No longer can I stand upon high places *,

* This alludes to the Hapai islands being for the most part

And look downwards on the fleet of small canoes.—
We must leave the crimson gnatoo of Hafoo'looho'w,
To wear the coarse mats of Tofoo'a and Ka'ō!

The above is a translation as literal as the sense will allow of this song: it must not, however, be taken as a specimen of the best; it is given because it is the only one of this kind that Mr. Mariner is acquainted with.

Such are the names of their different kinds of songs, some of which are to be considered pieces of recitative, particularly those according to the *Neuha* mode: others again have a considerable variety of tone, and approach to the character of European music: such for example is the latter part of that which we have given the notation of*. Those who are skilled in the composition of songs and music often retire for several days to the most romantic and retired spots of Vavaoo, to indulge their poetic genius, and then return to the *mooa* with several new compositions, which they introduce at the first opportunity. The man who is related p. 264. to have cut off his own leg, was very ex-

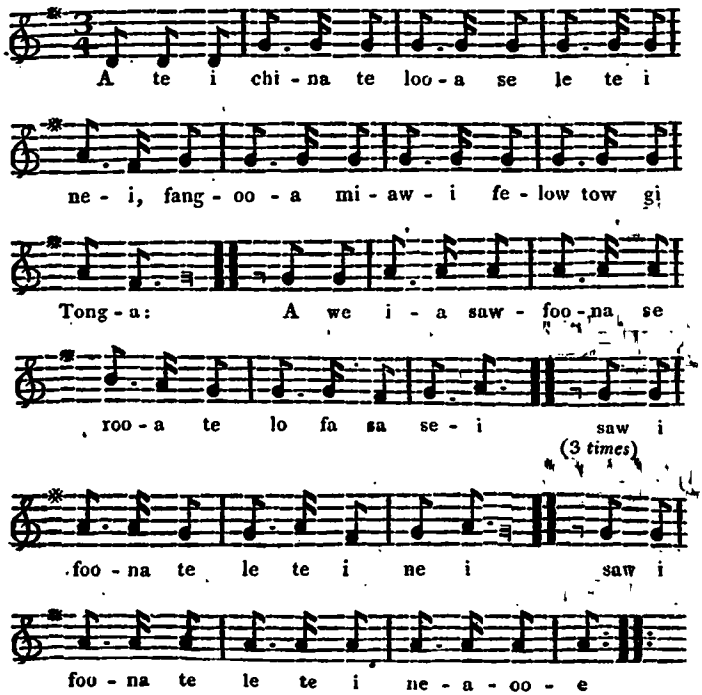
flat, and although Tofoo'a and Ka'o are both high islands, yet they have not such steep descents as are common at Vavaoo.

* They have no distinction of term between recitative and actual singing, they call it all *hiva* (to sing) this word happens to mean also the number *nine*.

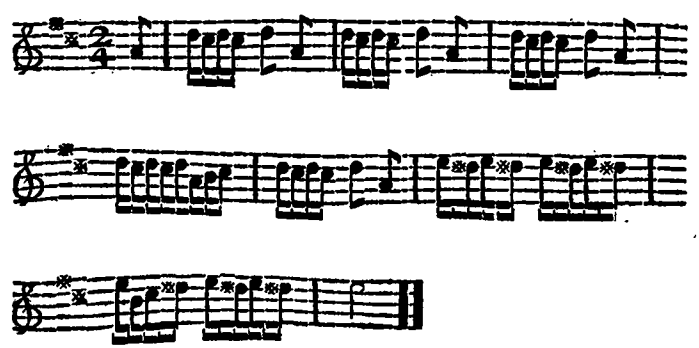
pert in the composition of humorous pieces: but a man of the name Tengé was famous for the higher order of composition: he was one of the lowest *mooas* belonging to Hala A'pi A'pi: but he was much esteemed for his abilities. He was principal instructor of one of the classes (or bands) of singers.

The following specimen of their music belongs to the kind called *Oola:* it is always accompanied by the dance. The first part, as will be seen, is a sort of recitative, and appears to be merely introductory to the rest, for the dancing only commences with the second part. What for distinction's sake we call the first part ends with the word *ne-a-oo-e*, in a sort of flourish difficult to describe, but in a louder tone of voice than the rest, and very abruptly, as if significant of a sudden rush or assault. Immediately the second part commences, with dancing, and is repeated several times *ad libitum:* after which the third in like manner: then the whole is sung over again with a different introduction probably, but of the same character. The words are in the Hamoa language; part of them Mr. Mariner has forgotten, and the meaning of the rest he does not know: they are spelt according to the system laid down in the grammar.

1.


A te i chi - na te loo - a se le te i
ne - i, fang - oo - a mi - aw - i fe - low tow gi
Tong - a: A we i - a saw - foo - na se
roo - a te lo fa sa se - i saw i
(3 times)
foo - na te le te i ne i saw i
foo - na te le te i ne - a - oo - e

2.



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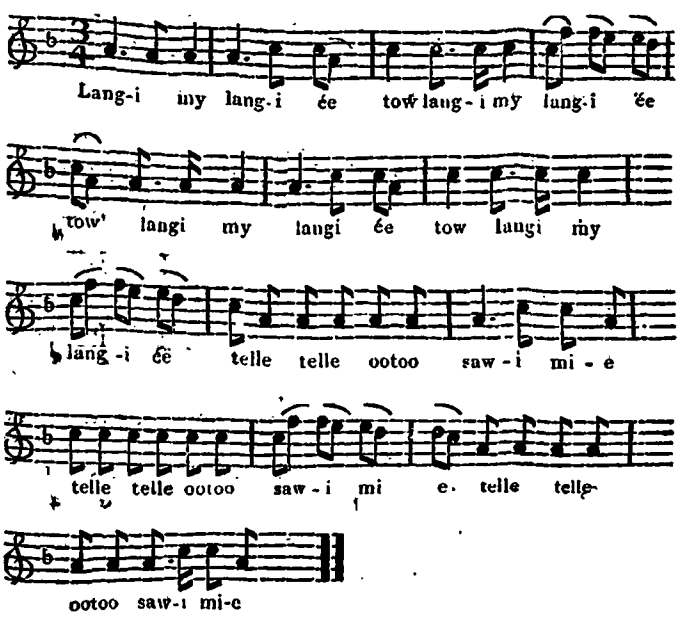
Lang-i my lang-i ée tow lang-i my lang-i ée
tow' langi my langi ée tow langi my
lang-i ée telle telle ootoo saw-i mi-e
telle telle ootoo saw-i mi e. telle telle
ootoo saw-i mi-e

The games and familiar pastimes in use among them are numerous, and we shall give a short account of each, according to the order in which they are generally esteemed.

Li'agi': this is the first and most important of all Tonga games: it is one which every chief and mataboole is expected to be well acquainted with; and no others ever attempt to learn it. It is played either by two persons, or four: for sim-

plicity's sake, we will first suppose that two are playing: they sit opposite to each other, and make signs with the hands simultaneously: the one whose turn it is to count making one or other of three signs, i. e. by a sudden jerk of his arm, presenting either his open hand, his closed hand, or the extended index finger, (the others and the thumb being clinched), his opponent at the same moment also makes a sign, and if it happens to be the same, it becomes his turn to play, and the first gains nothing; but if he succeeds in making one or other of these three signs, without his opponent making the same, five different times running, he throws down a little stick, of which he holds five in his left hand: it is now the other's turn to play, and he must endeavour to do the same; and whichever in this manner disposes of his five sticks first, wins the game: but if the other imitates him before he can make five signs, we will suppose at the fourth, he has a right to demand what were the three other movements on each side; and if his opponent cannot mention them in the order in which they happened, and give a feigned reason for every individual motion on both sides, in the technical language of the game, according to a certain invariable system laid down, he may begin his count again: giving these supposed

or artificial reasons for each move is the most difficult part of the game, because it will vary according to the order of each of the moves that preceded it. When four play, they sit as in our game of whist, but each is the antagonist of the one opposite to him; and when one has got out his five sticks, he assists his partner by taking one or two of his sticks, and continuing to play. The rapidity with which these motions are made is almost incredible, and no inexperienced eye can catch one of them: the eagerness with which they play, the enthusiasm which they work themselves into, the readiness with which those that are clever give the requisite explanation to every combination of signs, always appear very extraordinary to a stranger.

Fandi Kalai: for a description of this sport, see Vol. I. p. 246.

Fanna Gooma, or rat shooting: for a description of this sport, see Vol. I. p. 279.

Jia Loobé, catching pigeons with a net. This is not a very usual sport at present, though formerly it used to be. The net used for the purpose is small, with a narrow opening, affixed to the end of a rod of about twelve feet in length: the sportsman who holds it is concealed in a small cabin about five feet high, nearly in form of a bee-hive, in which there is a perpendicular

slit dividing it quite in half, by which he can move his rod completely from side to side. There are eight or nine of these cabins, in each of which perhaps there is a sportsman with his net: the only mode of entrance is by separating the two halves of the cabin from each other. These receptacles are usually situated round the upper part of a raised mount. On the outside of each there is a trained pigeon tied by the leg, and near at hand stands an attendant with another trained bird, tied in like manner to the end of a very long line, which is suffered to fly out to the whole extent of the string, the other end being held by the man: the pigeon thus describes a considerable circle in the air round the mount beneath: the flight of this bird, and the constant cooing of those below, attract a number of wild pigeons to the neighbourhood, when the man by checking the string calls in his pigeon, which immediately perches upon his finger: he then conceals himself with the other attendants, in a sort of alcove at the top of the mount. The wild pigeons now approaching the tame ones, are caught in the nets by the dexterous management of the sportsmen.

Alo, catching Bonito. This is performed by a line and hook affixed to a long bamboo, and is so placed that the line falls very near the

stern of the canoe, and the hook just touches the surface of the water, upon which it skims along as the canoe proceeds with velocity. The hook is not barbed, and there is no bait attached to it. The moment the fish is hooked, the fisherman, by a dexterous turn of the rod, gives the line a sweep round, and the fish swings into his hand.

To'lo, throwing up a heavy spear, with intent that it shall fall on, and stick into the top of a piece of soft wood fixed on the end of a post. There are generally six or eight players on each side, and whichever party in three throws sticks in most spears wins the game. The post is about five or six feet high, and the surface of the soft wood is about nine inches in diameter. The thrower may stand at what distance he pleases.

Fanífo, swimming in the surf. This bold and manly exercise has been well described by Cook, as seen by him at the Sandwich islands; but the natives of Tonga use no board.

Fungatoo'a, wrestling; *Fetágí*, club-fighting; *Foo'hoo*, boxing; *Toitaco'w*, a general boxing-match, have been already described. *Láffo*, or pitching beans upon a mat, with endeavours to strike off others that have been pitched there before.

Tow pa'pa', or throwing false spears at one another, to practise the eye in avoiding them.

They have a sport the name of which is forgotten; but it consists in carrying a large stone under water ten feet deep, from one post to another, at the distance of seventy yards, the party who carries the stone running along the bottom: the difficulty is to pursue a straight course: a person may thus run twice as fast as another can swim.

Matooa: this game is somewhat similar to *liagi*, but there is no discussion about the moves: it is usually practised by the lower orders.

Hico, throwing up balls, five in number, discharging them from the left hand, catching them in the right, and transferring them to the left again, and so on in constant succession, keeping always four balls in the air at once. This is usually practised by women: they recite verses at the same time, each jaculation from the right to the left hand being coincident with the cadence of the verse: for every verse that she finishes without missing she counts one: sometimes seven or eight play alternately.

Ha'bo: this is a game similar to cup and ball, and is also practised by women only.

The natives very often amuse themselves with these games: when any dispute arises in

their play, the women decide it by spinning a cocoa-nut, and the men by a wrestling-match: as to a serious quarrel from this source, Mr. Mariner never witnessed one during the whole time he was there. Conversation with people who have travelled is another great source of amusement to them: they are very fond of tales and anecdotes, and there are many individuals who are tolerably skilful in inventing these things, which are then mostly of a burlesque or humorous tendency, but always given as fables. The kind of conversation which appears to afford them most pleasure is, concerning the manners and customs of the people of Papalangi, as being not only strange and wonderful, but also true! They employ themselves in conversation; not only at any time during the day, but also at night: if one wakes, and is not disposed to go to sleep again, he wakens his neighbour to have some talk*: by and by, perhaps, they are all roused, and join in the conversation: it sometimes happens that the chief has ordered his cooks, in the evening, to bake a pig, or some fish, and bring it in hot in the middle of the night, with some yams;

* Sometimes two or three, at other times thirty or forty, may be sleeping in the same house.

in this case the torches are lighted, and they all get up to eat their share; after which they retire to their mats; the torches are put out; some go to sleep, and others, perhaps, talk till day-light. The first appearance of day is the time of rising: they then get up, wrap their gnatoos round them, and go out to bathe either in the sea or in a pond; or, if neither is at hand, they have water poured over them, out of cocoa-nut shells: they are very particular in cleaning their mouths, and frequently rub their teeth either with cocoa-nut husk or charcoal: they dry themselves with a piece of gnatoo, wrap their dress loosely round them, return to their houses, and oil themselves all over, generally with oil scented with the aroma of flowers; great chiefs frequently use sandal-wood oil. When bathing, they either wear an apron of gnatoo, or of the leaves of the *chi* tree. When they have bathed and oiled themselves, they put on their dress with all possible neatness: that of the men consists but of one piece of gnatoo, measuring about eight feet by five or six; this is folded round the body in a very neat manner: there are two or three modes, but the one which is considered the most elegant, and therefore the most usual among chiefs, is represented in the frontispiece:

that part which circles round the waist is readily loosened, and brought over the head and shoulders, in case it should be necessary to go out at night. There is a band which goes round the body just above the hips, made also of gnatoo, but which is, for the most part, concealed by the folds that go round the waist. There is some little difference in the way in which females adjust their *gnatoos*, but the chief distinction of their dress is a small mat*, which they wear round the middle, and is about a foot in breadth. Pregnant women, and old women, wear their dress in front so as to cover the breasts. Children are not encumbered with dress when at home till they are about two years old: when they go out, they have a piece of gnatoo wrapped round them.

Having bathed, oiled, and dressed themselves, the chiefs hold cava parties, at which women seldom attend, for, as they are no great cava drinkers, they generally form a circle of their own, and eat a meal; they take cava, however, at the same time, in a small quantity; whilst the men, on the contrary, take

* It would be considered highly indecorous for the females to appear without this mat.

a large quantity of cava, and most of them very little food, as they generally eat a hearty meal about the middle of the day. The morning cava party usually lasts from two to five hours, according to the pleasure of the chiefs. After cava, the old men generally retire to their houses to sleep,. or to amuse themselves with farther conversation. The younger ones follow the example or wishes of their superior chiefs, and make an excursion with them to some distant part of the island; and whilst an entertainment is preparing for them at the plantation of some friend or relation, they amuse themselves at some game, or, perhaps, in inspecting the building of a canoe, or a large house, or examining the state of the plantations; or in sailing about, if near the sea, or in fishing; or in practising dancing and singing. In these excursions the unmarried women generally accompany them. The married women, and those who choose to stay at the *mooa*, in the mean time employ themselves in one or other of the occupations suitable to their sex, or, if their husbands make an excursion to another island, they usually take a trip with them. The very young girls are generally employed in the early part of the day in making wreaths of flowers, which they

have been out to gather in the morning before sun-rise, while the dew was yet on them; for, being plucked at that time, they remain longer fresh.

About mid-day it is usual to have another meal, when the chiefs receive a number of presents, of different kinds of provisions, from their dependants or friends, which the mata-booles share out. In the afternoon some again join in conversation, others go out shooting rats, &c. In the evening they have dancing and singing, which is often continued till very late at night, on which occasion they burn torches, each being held by a female domestic, who, after a time, is relieved by another. These dances are generally kept up for about four hours after dark. When no dances are proposed, they retire to rest at sun-set, after bathing and oiling themselves. It cannot be strictly said that they have any fixed times for meals, though it generally happens to be in the morning, about noon, and again in the evening; but it depends greatly upon how the chiefs are occupied, or what presents have been made to them: it frequently happens that several presents come at the same time from different quarters; then they have a feast: but whatever they have, whether much or

little, it is always shared out to all present, each having a portion according to his rank: strangers and females generally obtain somewhat more than is due to their rank. Those who get more than they want never fail to supply others who have not enough: selfishness is a very rare quality among them: if a man has a piece of yam, though it be not enough for a meal, he will readily give half away to any one who may want it; and if any body else comes afterwards in like need, with the greatest good nature he will give half the remainder; scarcely saving himself any, though he may be very hungry.

If, during the day, a chief, mataboole, or mooa, but particularly a chief, finds himself fatigued with walking, or any other exercise, he lies down, and some of his attendants come and perform one of the three following operations upon him, viz. *toogi-toogi*, *mili*, or *fota*, i. e. being gently beaten upon, or having the skin rubbed, or having it compressed: these several operations are generally performed about the feet and legs; the first by constant and gentle beating with the fist; the second by rubbing with the palm of the hand; and the last by compressing or grasping the integuments with the fingers and thumb. They

all serve to relieve pain, general lassitude, and fatigue; they are mostly performed by the wives or domestics of the party, and it is certain that they give very great ease, producing a soothing effect upon the system; and *lulling* to sleep. Headach is found to be greatly relieved by compressing the skin of the forehead and the scalp in general. Sometimes, when a man is much fatigued, he will lie on the ground whilst three or four little children rample upon him all over; and the relief which this operation gives is very great.

Such is the history of the politics, religion, and knowledge,—and the manners, customs, and habits of the people of the Tonga islands; and all that remains now to be done is to furnish an account of their language: for this purpose we have constructed a grammar and dictionary, or, at least, an extensive vocabulary, which contains, it is presumed, more than eight-tenths of the genuine Tonga words, accentuated as they are pronounced by chiefs and those who think it an honour to speak correctly. The greater part of those words which are omitted are such as may be termed technical, belonging to their arts, and which, therefore, are easily forgotten, as expressing objects and actions which Mr. Mariner is no

longer accustomed to: at the same time it must be confessed that there are a few other objects which are more familiar, but of which, also, by an unaccountable lapse of memory, the Tonga is forgotten; among these we may mention the rainbow, the word for which Mr. Mariner has in vain endeavoured to recover: but these are imperfections to which all human endeavours are liable. If it be asked, what is the use to us of a grammar and dictionary of the language of an uncivilized people, with whom cultivated nations have so little concern, the answer is, that as the structure of their speech forms part of the history of the human mind, it may be found in some degree interesting to the philologist, and still more so to the philosopher.

A

GRAMMAR

OF THE

TONGA LANGUAGE.

A LANGUAGE which is only spoken by a nation ignorant of every principle of grammatical construction, and possessing not the least knowledge, nor the most remote idea, either in theory or practice, of the art of writing, cannot be supposed to be richly endowed with variety of words, choice of expression, or clear and accurate definitions, except of those ideas which are in common use. The rules by which it is spoken, and which can have no other security or foundation but in the constant habit of those who speak it, are nevertheless sufficiently well established; and if we could but readily and for a time emancipate our minds from a sense of the nicer grammatical distinctions in our own languages, it is presumed that the Tonga dialect, and perhaps others of the same class, would be found very simple and easy to be attained, but as it is, the wide differences of our own habits of speech will give it the appearance of a language replete with idioms, and abounding in circumlocutions.

The orthography of this language we have settled according to the following rules: first, in respect to the vowels,

A is always pronounced as in the English words, *tar, car, papa;* or in the French article *la,* except when two consonants follow, when its sound is much less open, approaching very near to the *a,* in *man, can, began.*

E, like the English *a,* in *ray, say, day,* or the French accented *é* in *accablé, ordonné;* except where a double consonant follows, or *tch,* then it is sounded as in *men, ten, den.*

I, like the English *e,* in *see, we, be,* or *i,* as it is pronounced in most European languages.

O, as the long English *o,* in *mole, roll, dole;* but short before a double consonant.

U, like the sound of the English word *you;* or *ew* in *few.*

Y, like the English *i,* in *sigh, die, white;* or the German *ei,* in *mein, sein;* but somewhat more short and sudden, perhaps rather like the English *y* in *ally, apply:* the same sound, when long, is expressed by the following diphthong:

AI, like the long English *i,* in *dine, mine, whine.* It is a true diphthong, generated from the coalition of *a* and *i,* as above defined: the first being heavy, the second light.

AW, as in *law, saw, paw.*

OW, as in *how, allow, now.* When the *w* is preceded by *a* or *o,* it must be joined in sound with it, not with any vowel or aspirate that may follow; as, *fa'wha* is to be pronounced *fa'w-ha,* not *faw'-wha;* for in point of fact the *w* is not in such instances a separate letter, it only serves to give a peculiar sound, as above defined, to the *a* or the *o.*

OY, as in the English words *toy, coy,* &c.

OO, like the Italian or Spanish *u,* or like *oo* in *tool, cool,* &c., unless one of them be marked thus, ö, in which case they are pronounced distinctly: when *oo* is accented the accent is uniformly upon the latter, thus, *oo'*: when three *o*'s come together, the two which are not marked thus, ö, constitute the diphthong; or if the first of the three is accented thus, *o'oo,* the two latter are the diphthong.

As to the consonants, the following only need be particularly mentioned.

B is sounded between the *b* and *p*, but it has more the sound of the *b*.

C, before *a* and *o*, partakes in like manner of a little of the sound of the hard *g*. It never occurs before *e* and *i*. To express the sound of the soft *c*, the letter *s* is always used.

D: the sound of this letter is scarcely known in the Tonga language: there is indeed a sound approaching to it, but it is only the careless conversational way of pronouncing the *t*.

G: this letter is always hard, as in *game, gill* (of a fish), *begin*, &c. Wherever the sound of the soft *g* occurs, *j* is always used to express it.

CH, is always sounded as in the English words *choose, change, chair*, &c.

ER: the *r* is never pronounced strongly: when it follows *e* it is scarcely sounded, giving merely a power to the *e* similar to what it has in the French words *le, me, te*.

NG, as in the words *among, song, wrong*.

GN: here the *g* is not sounded strongly, but somewhat more so than in the word *gnomon*.

The accent upon the heavy syllable is always marked upon its vowel.

The Tonga language may be divided, like most others, into eight or nine parts of speech, and if nicer distinctions could aid in rendering the subject more clear, two or three might be added: but we apprehend that the usual number will be found quite as many as will suffice for our purpose; and as these are not always properly defined, the noun, adjective, verb, and participle, being often one and the same word, distinguished only by the general sense of the phrase, and sometimes scarcely by that, we might be disposed to lessen rather than to increase the quantity. In

respect to those parts of speech which might be superadded, they consist of a peculiar particle used before the article, noun, adjective, and pronoun, according to certain rules, signs of the plural number, signs of the tenses of verbs, and two or three others, whose uses cannot be explained in a few words: of these we shall treat under the different parts of speech to which they are generally attached, or to which they seem most referable.

The following, then, are nine divisions of speech, which we shall adopt in the present investigation, and of which we shall discourse in this order:

Article, Noun, Adjective, Pronoun, Verb, Adverb, Conjunction, Preposition, Interjection.

THE ARTICLE.

We find in this language a very frequent use of these three particles, viz. *he, co,* and *coë:* on a strict investigation, however, we find that only the first, *he,* can properly be called an Article, being chiefly used before nouns, and is sometimes useful in distinguishing them from verbs, though it is occasionally used before what in our languages would be called the participle of the present tense, by which it is converted into a sort of noun: whereas the particle *co* is used not only before nouns, but also proper names, to mark certain significations more distinctly; besides which, it is frequently prefixed to pronouns. As to the particle *coë,* it is only a coalition of the two former, *he* and *co,* the aspirate being dropped. Upon these considerations we venture to state, that there is but one ARTICLE in the Tonga language, viz. *he:* but as the particles *co* and *coë* seem to have a strong relation to it, we shall treat of them under the same head.

The article *he* has no distinction either of gender or number; it may be used, we believe, before all nouns, though there are some occasions where it must be dispensed with,

instances of which we shall give by and by. Its use may be exemplified thus: *he tangáta*, a man; *he fafi'ne*, a woman; *he to'gi*, an axe. When the conjunction *mo* (and) precedes it, the aspirate is generally dropt, thus, *he to'gi, mo'ë coo'la, mo'ë pa'pala'ngi, mo'ë jia'wta;* axes, and beads, and cloth, and looking-glasses. The occasions where it should be entirely left out will be best explained when illustrating the use of the particle *co;* and some farther observations will be made upon this subject when treating of nouns.

The particle *co* is very frequently used before nouns, pronouns, and proper names: the instance where it appears most essentially to occur is in answer to the question *who* or *what?* and will then generally bear to be translated by the verb, *it is* or *it was*, &c.: thus, who is there? a man, *co he tanga'ta:* what is that? an axe, *co he to'gi:* who was with you? a woman, *co he fafi'ne:* it is a man, it is an axe, it was a woman, &c.

Before proper names it is used in like manner, the article being left out, as in answer to these questions: who did you see there? *co Finow:* who else did you see there? *co Toobo Neuha:* but if the names of a number of persons are mentioned, the particle *co* is only put before the first, as, who came in afterwards? *co Havi'li, mo Mooa'la, mo Ta'lo, mo La'ṭoo*, &c. (*mo* being a repetition of the conjunction). In like manner it is used before the proper names of brutes, or of inanimate things, as dogs, hogs, canoes, clubs, axes, &c.; for axes formerly had proper names, on account of their extreme scarcity and consequent value; and clubs also, which have become valuable on account of having been used in killing great chiefs, or from having done much execution.

Before the names of different varieties of the same species this particle is also used, but the article *he* is omitted: as, *co tooa, co coume'le, co ca'ho-ca'ho, co gnoo*, all which are

different kinds of yam: but when speaking of the yam in general, they would put the article *he* after *co:* as *co he ooñ'*, the yam: that is, in answer to a question, as before.

Sometimes (not particularly in answer to a question) the name of the species and variety are both mentioned, as the chief *Ooloo Valoo*, the man *Boboto;* and in such cases the particle *co* is *always* used (the article *he* being omitted) before the proper name of the person spoken of, and *often* before the word expressing chief, man, &c.; but in this latter case (i. e. without the article) it shews that the party spoken of is *known* to the person addressed: as, *co e'gi co Ooloo Va'loo*, the chief Ooloo Valoo; *co tanga'ta co Boboto*, the man Boboto: if, on the contrary, the chief Ooloo Valoo, or the man Boboto, is *unknown* to the party addressed, then the article *he* as well as the particle *co* would be used before *egi*, or *tanga'ta:* as, *co he e'gi co Ooloo Valoo*, i. e. a certain chief called Ooloo Valoo; *co he tanga'ta co Boboto*, a certain man named Boboto.

We have intimated just now that the particle *co* is not always used before the words *e'gi* and *tanga'ta*, as in the above examples, and we shall now point out when it is not to be used. If the above phrase, *the chief Ooloo Valoo*, or *the man Boboto*, were to occur in the latter part of a sentence, the particle *co* would be left out before *e'gi* or *tanga'ta*, but the article *he* would remain: as, *nai how giate au he tanga'ta co Paloo*, there came to me the man Paloo: but if the arrangement of the sentence be altered, thus, the man Paloo came to me, then both the article and particle may be prefixed to *tanga'ta*, as before: as, *co he tanga'ta co Paloo nai how giate au.* These two examples, however, intimate that the man Paloo is *unknown* to the party addressed; but if the contrary were the case, the last form of the sentence only could be used, and the article *he* must be left out: as, *co tanga'ta co Paloo nai how giate au*, the man Paloo came to

me; but *nai how giate au co tanga'ta co Paloo* would not be grammatically expressed for any sense.

In consequence of the frequent use of *co* before *he*, the two, in the rapidity of speech, are coalesced into one, the aspirate being omitted; thus, *co'ë* instead of *co he*, as *co'ë tanga'ta co Bǫboto*. We have hitherto expressed them separately for the sake of clearness, but shall henceforth write *co'ë*, according to the strictest pronunciation; for *co he tanga'ta* would not sound very well in the ears of a Tonga chief who took pains to pronounce his language correctly.

THE NOUN.

The noun has, properly speaking, neither gender nor number: i. e. the gender is distinguished neither by any peculiarity in the word, nor by any sign; and the number is only distinguished sometimes by a sign, or by some other word of singular or plural signification: but the use of this prefixed sign or word will depend upon whether the noun be significant of an animate or inanimate nature: if of an animate nature, it will depend upon whether it be a rational or irrational nature.

The singular number of inanimate beings is usually expressed by the simple noun, with the article *he* before it: as, *he to'gi*, an axe; *he fa'lle*, a house. When it is intended to lay a particular stress upon the circumstance of there being only one, the numeral is used with the word *be* (only), and the article is left out: as, *to'gi be ta'ha*, axe only one; *fa'lle be taha*, house only one. When a certain and fixed number of inanimate objects are meant to be expressed, the numeral is used according to the following form; *to'gi e oo'a*, axes two; *fa'lle e to'loo*, houses three; *va'ca e fa*, canoes four; wherein it is seen that the particle *e* comes between the noun and the numeral, and which in all probability is the article, with the aspirate omitted, and placed in this situa-

tion for the sake of euphony. When speaking of an indefinite number of inanimate things, the word *la'hi* (many or several), is used before the noun, the article intervening, with its aspirate dropped, as, *la'hi e to'gi*, many the axes; *la'hi e va'ca*, many the canoes.

This sign of the plural, however, is not always used; as, for instance, whose axes are these? *co'ë to'gi aha'i co-e'ni*, i.e. the axes whose these? Here there is nothing of a plural signification, for *coe'ni* means *this* as well as *these*, and only the general sense or the visible objects can determine it: or it would be better perhaps to express the rule thus: the singular number is often used for the plural, when it is sufficiently evident that the plural must be meant though not expressed, as in the foregoing example.

In respect to animate beings, the singular is formed in the same way as exemplified in regard to inanimate: as, *he booa'ca*, a hog; *he goo'li*, a dog; *he tanga'ta*, a man; and if a particular stress is laid upon there being only one, the same form as with inanimate natures is used, provided it be an *irrational* living being, as, *booa'ca be ta'ha*, hog only one; *goo'li be ta'ha*, dog only one; and such might be the answer to the question, how many hogs, (dogs, &c.) are there? but if the word *booa'ca*, (*goo'li*, &c.) is not repeated in the answer, then *ta'ha* must come before *be*, as, *taha be*, one only. But if the living object spoken of be a *rational* being, as, only one god, one man, one chief, &c. then the word *to'cca* (for which no particular meaning can well be given, unless we translate it person or rational individual), must be used before *ta'ha*, as, *tanga'ta be to'cca ta'ha*, man only, person one; and if in answer to such a question, as, how many men were there? the word *tanga'ta* be not repeated in the answer, it must be constructed thus: *to'cca ta'ha be*, person one only, *to'cca* coming first, and *be* last.

In respect to this word *to'cca*, another observation must be made, viz. that it is never used unless with a numeral,

or some word expressive of number; as, *la'hi*, many; *chi*, few.

The plural number of animate *irrational* beings is sometimes formed exactly in the same way as exemplified when speaking of inanimate beings; as in the following instances: if a certain, definite number is to be expressed, thus, *booa'ca e ooa*, hogs two; *goo'li e to'loo*, dogs three: if an indefinite number is to be expressed, thus, *la'hi e booa'ca*, many hogs; *la'hi e goo'li*, many dogs: but if, in similar instances, *rational* beings were to be spoken of, then *to'cca* must be used, and the article *e* left out, according to this form, *tanga'ta to'cca oo'a*, two men; *fafi'ne to'cca to'loo*, three women: but if the number of rational beings be indefinite, the mode of expression will be the same as with the irrational beings, with this only difference, that *to'cca* will come before *la'hi*, as *to'cca la'hi e tanga'ta*, many men; *to'cca la'hi e hotoo'a*, many gods.

There are two other modes of expressing the plural number of nouns of animate natures, and these are by the words *cow** and *too'nga*, which appear to be collective nouns, and to have the signification of company, body, society, or multitude: they may be used indifferently, either with rational or irrational natures; always observing, that in the former case, where a numeral is used, or the word *la'hi* or *chi* (many or few), *to'cca* must also be used, but not otherwise: as, *cow tanga'ta*, or *too'nga tangata*, men, or a body of men, *cow booa'ca*, or *too'nga booa'ca*, a quantity of hogs: and if besides such a collective noun a numeral is also added, then the word *to'cca* must be used before the numeral, as in this phrase; a body of men to the amount of a hundred, *cow tanga'ta to'cca tea'oo*; i. e. a body of men, a hundred; or *too'nga tanga'ta to'cca tea'oo*.

* The particle *cow* is sometimes used to inanimate substances, as, *cow my'a*, cordage; *cow o'fi*, yams: but these are particular phrases.

The Tonga nouns cannot be said to have the signs of cases, or any sort of declension; and although the particle *gi* has frequently a dative signification, it much more frequently is to be taken in the sense of a preposition. The genitive case, where the proper name of a person is used, is often expressed by the sign *a*, as, Finow's speech, *Mafa'nga a Finow:* but in this example, viz. *the name of the person*, there is no sign, as, *he hingo'a he jie'na*, i. e. the name, the person.

There is one more remark to make in regard to nouns expressing animate natures, (whether intelligent or not); but as this regards rather the personal pronouns which are used for them, we shall only mention it here by the way, and speak more fully upon the subject under the proper head. The remark to be made is, that when such pronouns are the subjects of a verb, or of a question, as (speaking of dogs for instance), *give* THEM *to me;* or in the question, *what did you do with* THEM? they admit either of a dual or plural number, accordingly as there are two or more: the dual number of the third personal pronoun (in the above sense) being *gino'wooa*, and the plural number, *gino'wtoloo*. But more of this hereafter.

ADJECTIVES.

The words of this class, for a general rule (not without exceptions), follow the substantives whose qualities they express: as, *he tangáta lillé*, a good man; *he tógi machila*, a sharp axe. They have no distinction of gender or number: as, *cow tangáta lillé*, good men; *cow fafine lillé*, good women; *la'hi he tógi machila*, several sharp axes.

In the exceptions to the rule that the adjective follows the substantive, it never comes immediately before the substantive except in one or two instances, that we can discover, and that is with the adjective (and sometimes adverb), *foo*,

great, very; and *fóe*, whole, entire, single; which always comes immediately before its substantives: as *foo la'hi**, very many, or it may be translated, as an adverb, *exceedingly* great; *foo íta*, great anger, or as it may also be rendered, very angry. *Fóe oóloo* a single head, or the whole head; *fóe oo'fi*, a single yam, or an entire yam. In other instances, where the adjective precedes the substantive, some word or words always intervene: of this we have an instance in one of the examples to the former rule, viz. *láhi he to'gi machila;* where the adjective *machila* immediately follows its noun, serving to illustrate that rule; and the adjective *la'hi* comes before the noun, serving to illustrate the present rule, where it is seen that something intervenes, viz. the article *he:* but for another instance, we have this: viz. he has many axes, *goóa láhi enne tógi*, i. e. are many his axes†; here the possessive pronoun *enne* (his) comes between the adjective and substantive.

The adjective in this, as well as other languages, is often used for a substance: as, I regard those brave men, *ginowtóloo tóa goóa te ófa ángi*‡, i. e. (to) those brave (men) do I esteem give: here it is seen that the adjective *tóa*, brave, is

* *Lahi* may also mean great or large: in these examples we have instances of the indeterminate nature of the elements of the Tonga language.

† In this example *goóa* is the sign of the present tense, and as it has a plural signification, we translate it by the word *are*.

‡ Here the word *ginowtóloo* implies that three or more persons are spoken of; had there been only two, it would have been in the dual number: thus, *ginówooa*, them two, those two, &c. The word *ángi* may admit of two meanings; it may either be the verb to give, or the preposition towards: if the first, then *ófa* (esteem) must be a substantive, as above translated; but if *ángi* be the preposition, then *ófa* must be the verb, to esteem, to feel esteem, and the sentence may be thus translated: *those brave (men) I feel esteem towards.* See *ángi*, under VERBS.

used as a substantive, signifying brave men, *tangáta* being understood.

On the other hand, substances are often used as adjectives: thus, *tangáta*, a man, often signifies manly: as, *he ǰïéna tangáta*, a manly person, i. e. a person being such as a man ought to be; *he váca Fiji*, a Fiji canoe.

Adjectives are for the most part the same as the substantives, from which they have derived their signification; as *lille'*, good, goodness; *lille'*, good (the adj.) *cóvi*, evil; *cóvi*, bad, &c.

They are frequently, however, formed from the substantive by the addition of *ia*, or *ea*: as *mafánna*, warmth, heat; *mafánnaia*, warm, hot; and where the substantive ends in *e*, they are mostly formed by the addition of the letter *a*: as *ge'le*, mud, clay; *gele'a*, muddy, clayey.

They are also sometimes formed by repeating the substantive: as *lólo*, oil; *lólo-lólo*, oily: but it will be difficult to avoid being deceived by this rule, for there are many instances where the double word is a substantive; many where it is a verb; many where the single word has no meaning at all, not being used; others where the single word has a meaning very different from the double word: sometimes the word is doubled to increase the degree of a quality, &c. as *coóloo-coóloo*, a species of dove; *a'lo*, to hunt; *álo-álo*, to fan; *boói*, (no meaning); *boói-boo'i*, a screen; *coo'la*, beads; *coo'la-coo'la*, red; *hína*, a bottle; *hína-hína*, white; *lille'*, good; *lille'-lille'*, very good. The vocabulary must be often referred to, to decide this rule.

DEGREES OF COMPARISON.

What is properly called the comparative degree, in this language, is formed by the addition of the word *ánge* to the adjective; and the superlative mostly by the addition of the

word *obito*, exceedingly. As to the word *ánge*, it is often used to signify *against, leaning against;* and also *like, similar to:* allowing a little latitude to the first meaning, it may easily be conceived to signify *being opposed to*, or *compared with;* and this is the sense in which it must be taken, in quality of a sign of the comparative degree: it is also often used as a sign of adverbs, according to its other meaning, viz. like, similar to, after the manner of. As to the word *obito*, it requires no farther explanation at present; for its simple signification, *exceedingly*, is clearly appropriated to express the superlative degree. Both these signs of degrees follow the adjective: as, *lillé*, good; *lillé ange*, better; *lille obito*, best, or exceedingly good.

For an example of the comparative degree we will say, *this thing is better than that.* To render this into Tonga, the principal circumstance to be attended to is the arrangement of the words; the substantive verb, or rather the sign of the present tense, will come first, and the whole sentence will run thus: *is better the thing this, than the thing that, goo'a lille ánge he me'a coe'ni gi he me'a coia:* the word *gi*, which literally means *to, towards*, we may translate *than*, in conformity with our idiom of speech. This is greater than that, *goo'a lahi ánge he me'a coe'ni gi he me'a coia;* i. e. is greater the thing this to the thing that, or than the thing that.

But when the subject with which the comparison is made is a proper name, the connective *gi*, which joins the subjects of comparison, is changed to *gia:* as, Toobo' is taller than A'foo, *goo'a lahi ánge Toobo' gia A'foo;* i. e. is taller (more tall, more great) Toobo' than A'foo. Finow is a greater chief than Toobo': in rendering this into Tonga, the word *egi*, a chief, becomes an adjective, and the word *ange* will follow it accordingly: as, *goo'a e'gi ánge Finow gia Toobo';* i. e. is chiefer Finow than Toobo'.

The superlative degree is signified for the most part by

the word *obíto*, most, very, exceedingly: as, this axe is the best, *co'ë togi coe'ni gooa lillé obíto:* i. e. the axe this is good exceedingly. But the word *obíto* may be left out, and *be* (only) used in its stead, according to this form: this axe only is good, which will have exactly the same meaning as the foregoing example, for it will not imply that the others are bad, but that they are not good (or inferior) compared to it: for example, *co'ë to'gi be coéni goo'a lillé*, this axe is the best, or, literally, the axe only this is good.

If, in reference to the last example given, it were intended to be implied that the axes with which the good one was compared were absolutely bad, this additional circumstance would likewise be expressed: as, this axe is the only good one among them, *co'ë to'gi be coéni goo'a lillé, ca goo'a co'vi foo'libe' ginowto'loo:* i. e. the axe only this is good, for are bad all them: or what is a more usual form of expression, *goo'a co'vi foo'libe' he to'gi, co'ë to'gi be coe'ni goo'a lille':* i. e are bad all the axes, the axe only this is good. It seems rather an inconsistency to say all the axes are bad, and in the same sentence to acknowledge one of them to be good; this, however, is the Tonga idiom.

When it is required to express the superlative degree in a very extended sense, the word *obíto* is repeated; and if it is so exceeding as to be in a manner almost beyond comparison, it is repeated twice: as, *co'ë to'gi cöe'ni goo'a lille' obíto obíto, obíto.* But if the axes with which this exceeding good axe is compared are, on the other hand, exceedingly bad, this is to be expressed by the word *co'vi,* bad, with *obíto* also attached, according to this form: *co'ë to'gi foo'libé coéni goo'a co'vi obíto, ca co'ë togi coéni goo'a lillé obíto, obíto*; which, word for word, is thus: the axes all these are bad exceedingly, but the axe only this is good exceedingly, exceedingly.

Lastly, the form of the superlative degree may be used even though there be only one more axe, or whatever sub-

ject it may be, to compare it with; but this is a matter of mere choice, for the form either of the comparative or superlative degree may be used in such a case indiscriminately.

PRONOUNS.

The Tonga language may be said to have four kinds of pronouns, viz. personal, possessive, interrogative, and demonstrative.

1. There are two kinds of personal pronouns: 1st. Those which come before verbs, or at least are agents: as, I go; we went; they love: 2dly. Those which either are the subjects of a verb, as, strike him; love her; or are used in answer to a question, as, who goes? I; who sings? he; or are used more strongly to identify the agent, like the pronouns myself, thyself, &c. in English, when they are used in addition to the true personal pronouns: as, I myself will go, &c.

	The personal pronouns, as agents to verbs.	Those governed by verbs or prepositions, or used in answer to questions, &c.	
I.	Te; Oo.	Au;	Gita.
Thou.	Ger.	Aco'y;	Coy.
He, she, it.	Ia.	Aía;	Ia.
We.	Mow.	Gimo'wooa;	Gimowto'loo.
——	Tow.	Gito'wooa;	Gitowto'loo.
Ye.	Mo.	Gimo'ooa;	Gimoto'loo.
They.	Now.	Gino'wooa;	Ginowto'loo.

We shall speak of these several pronouns in their proper order, and first of those which are the agents to verbs.

2. *Te*, and *oo*. *Te* is only used as the agent of a verb in the present tense, and comes between the sign of the tense and the verb: as, *goo'a te áloo*, I go; *goo'a te o'fa*, I love or esteem. *Oo* is used only in the past and future tenses, and

is then usually joined in one word with the sign of the tense: as, *néoo* * *áloo*, I went; *téoo* * *áloo*, I shall go; *néoo o'fa*, I loved or esteemed; *téoo o'fa*, I shall love or esteem.

3. *Ger*, thou: this pronoun is used in all the tenses, and comes between the sign of the tense and the verb: the principal thing to be observed respecting it is, that when the sign of the present tense, *gooa*, comes before it, *goo'a* is changed into *goo*: as, *goo ger mo'he*, thou sleepest; *na ger mo'he*, thou didst sleep; *te ger mo'he*, thou shalt sleep.

4. *Ia*, he: this pronoun follows the verb in all the tenses: as, *goo'amo' he ia*, he sleeps; *na mo'he ia*, he slept; *e* † *mo'he ia*, he shall sleep: though sometimes *ia* is changed for *ne*, and which is then joined to the future tense: thus, *ténne mo'he*, he shall sleep; *ténne a'loo*, he shall go; and in the past tense *ia* is sometimes omitted, and the sign *na* changed into *nai*: as, *nai mo'he*, he slept; instead of *na mo'he ia*.

5. *Mow*, we: this pronoun comes between the sign of the tense and the verb: as, *goo'a mow a'loo*, we are going, &c.; but the use of it is limited to those instances in which the person spoken to is not included: as, when one person tells another that himself and others owe him much respect, saying, we greatly esteem you, the pronoun *mow* must be used, because the person spoken to is not involved in the sense of the word *we*. (See the following).

6. *Tow*, we: this comes also between the sign and the verb; its use is, however, restricted to those instances where the person addressed is meant to be included; as, when one

* The proper sign of the past tense is *na*, but in the first person where *oo* is joined with it, it is changed into *ne*. The pronoun *te* is changed into *oo* in the future tense, probably because *te* is also the sign of that tense; and a repetition of the word *te* would be ambiguous, as *tété* means *almost*, and *tété áloo* would mean *almost gone*.

† *Te*, the sign of the future tense, makes *e* in the third person singular.

person reminds another that both of them are to go somewhere to do something, &c.: as, we (i. e. thou and I), are going the wrong way; or, we (i. e. thou and I), are sitting here idle. In short *mow* is always used in this sense, viz. I and he, or I and they; and *tow* is always used in this, viz. I and thou, or I and you, or I, thou, and they, or I, you, and they, &c.

7. *Mo*, ye; *now*, they; there are no particular observations to make respecting these pronouns: for examples of their use; *te mo a'loo*, ye shall go; *na now no'fo*, they remained; where it is seen they are placed between the sign of the tense and the verb.

In regard to the second column of pronouns; they are used either in addition to the first, the better to identify the person by laying a greater stress; or to distinguish the dual from the plural number; or in answer to the question *who?* or as the subjects of a preposition.

When a particular stress is intended to be laid, as I myself, thou thyself, &c. any of these pronouns may be used in addition to the corresponding ones in the first column, with the exceptions of *au*, *aco'y*, and *ai'a*; as, *te'oo a'loo gita*, I will go myself; *te ger a'loo coy*, thou shalt go thyself; *téné a'loo ia**, he shall go himself (for this last, see rule 4); so much for the singular number: in respect to the following, attention must be paid to the circumstances of dual and plural numbers; if dual, those ending in *oo'a* are to be used; if three or more individuals are included, those ending in *toloo* must be adopted. In the first person dual and plural, attention must also be paid to the differences of signification

* If it were the past tense, as, *he went himself*, it would be *na'i a'loo ia*, for it would sound awkward to say, *na a'loo ia ia*: therefore one of the pronouns is dropped, and the sign *na* changed into *na'i*: and it has already been mentioned that *na'i* may be adopted instead of *na in*. See rule 4.

between *mow* and *tow* (see rules 5 and 6); as, *te mow a'loo gimo'wooa*, we will go our (two) selves, (i. e. without you); *te mow a'loo gimowto'loo*, we will go our (three or more) selves, (i. e. without you); *te tow a'loo gito'wooa*, we will go our two selves (i. e. you and I); *te tow a'loo gitowto'loo*, we will go our (three or more) selves, (i. e. including the person spoken to, and others, so as to make at least the number three); *te mo a'loo gimo'ooa*, ye shall go ye (two) selves; *te mo a'loo gimoto'loo*, ye shall go, ye (three or more) selves; *te now a'loo gino'wooa*, they shall go, them (two) selves; *te now a'loo ginowto'loo*, they shall go, them (three or more) selves*. This rule, therefore, not only serves to strengthen the sense, but also to mark the dual and plural numbers where it is necessary to do so.

In regard to these pronouns, as being used in answer to the question *who*? it must be observed, that some of them in the singular number must have the particle *co* before them, others must not: and those in the dual and plural numbers may either have it or not, according to the option of the speaker. Those which cannot have the particle *co*, are *gita*, *acoy*, and *aia*; while those which must have it are, *au*, *co'y*, and *ia*: as, who did it? *co au*, I; *co coy*, thou; *co ia*, he: or *gita*, I; *acoy*, thou; *aia*, he; without the *co*. *Gita* is seldom used but in very familiar conversation, and is rather to be considered a vulgarism. Any of those in the dual and plural numbers may be used either with or without *co*; care being paid to the circumstance of *two* or *more*, and to the habits of *mow* and *tow*.

Whenever the preposition *giate* (to, towards), occurs before a personal pronoun in the singular number, it must be rendered into Tonga by those which, in the above rule,

* It may here be remarked that *ooa*, in these compound words, is the numeral two, and *toloo* the numeral three; but the pronouns compounded of the latter are used for an indefinite number of persons.

had the particle *co* before them, though in this that particle will be omitted; as *giate au*, towards me; *giate coy*, towards thee; *giate ia*, towards him. In the dual and plural numbers they are all used in like manner; as, *gi'ate gimo'wooa; gi'ate ginowto'loo*, &c.

POSSESSIVE PRONOUNS.

These, in the singular number, do not seem to have much reference to the personal pronouns, except *ai'a*, his, which appears to be derived from *ia*, he. In the dual and plural numbers they are exactly the same as the personal pronouns of both classes; as,

Singular.

My.	E'oocoo; a'coo.
Thy.	Ho; ow.
His.	Enne; a'na; ai'a.

Dual.

Our (not thy)	Gimo'wooa.
Our (my and thy)	Gito'wooa.
Your	Gimo'ooa.
Their	Gino'wooa.

Plural.

Our (not thy or your).	Gimowto'loo.
Our (also thy or your).	Gitowto'loo.
Your	Gimoto'loo.
Their	Ginowto'loo.

Indefinite plural, i. e. either dual or plural.

Our (not thy or your)	Mow.
Our (also thy or your).	Tow.
Your.	Mo.
Their.	Now.

Of these possessive pronouns some are used always before their substantives, viz. *ɔoocoo, énne, mow, tow, mo,* and *now:* as, *ɔocoo mánoo,* my bird; *enne fo'ha,* his son, &c.

Two of them are only used after their substantives, viz. *ow,* thy; and *ai'a,* his; as *gna'too ai'a,* his gna'too; *va'ca ao'w*,* thy canoe.

All the rest, viz. *a'coo, ho, a'na,* and those beginning with *gi* may be used either before or after their substantives, with this difference, that the last mentioned, viz. those beginning with *gi,* if they are put after their substantives, the *gi* is changed into *a:* and if *a'coo, ho,* and *a'na,* are used after their substantives, *a* precedes them; thus,

A'coo fa'lle; my house, or houses.
Fa'lle aa'coo; my house, or houses.
Ho booa'ca; thy hog.
Booa'ca aho'; thy hog.
A'na to'gi; his axe, or axes.
To'gi aa'na; his axe, or axes.
Gimo'wooa oo'fi; our yam, or yams.
Oo'fi amo'wooa; our yam, or yams.
Gito'wooa va'ca; our canoe, or canoes.
Va'ca ato'wooa; our canoe, or canoes.
Gimo'ooa acow; your club, or clubs.
Aco'w amo'ooa; your club, or clubs.
Gino'wooa goo'li; their dog.
Goo'li ano'wooa; their dog.

Those among the above phrases which have living beings for their subjects may be converted in plurals by the use of the word *too'nga,* (see nouns); this word coming immediately before the noun; as, thy hogs, *ho too'nga booa'ca,* or *too'n-*

* When the pronoun *ow* is attached to a noun, the letter *a* must precede it, and thus it is converted into *acow.* See the following rule.

ga booa'ca aho': their dogs, *gino'wooa too'nga goo'li*, or *too'nga goo'li ano'wooa*. The particle *cow* cannot be used for the same purpose. Those which have inanimate subjects are either singular or plural, as they above stand: they may, however, admit a specific plural by the addition of the numeral, but in no other way.

The possessive pronoun is sometimes used instead of the personal, particularly where the verbs, *my* and *angi*, are expressed; as, give it to him, *angi ia ma a'na*, i. e. give it for his own: give it to me; *my ia ma a'coo*, i. e. give it for my own: I will give it to you, *téoo a'too ia ma ow*, i. e. I will give it for your own. The pronouns possessive of the dual and plural numbers may also be used in the same way. One more observation must, however, be made, respecting the singular number, that those placed first on their respective lines cannot be used according to this rule, viz. *éoocoo, ho,* and *enne*; unless some noun follows, and then these may, and not the others; as, give it for his dog, *angi ia ma énne goo'li*; not *a'na goo'li*; and so of the other two.

Interrogative pronouns are the following, and are never used but as interrogatories.

Co hai? ahai?	Who?
Coe ha?	Which?
Coe ha? he-ha?	What?
Ahai?	Whose?

When they form part of a sentence, *he ha* and *ahai* are always put at the end; the others are always put in the beginning, as,

Co hai na fy?	Who did it?
Coe ha te ger fili?	Which will you choose?
Coe ha te ger fy?	What will you do?

Te ger fy he-ha? You will do what?
Coe ha? } What?
He ha? }
Co'e goo'li he'ni ahai? Whose dog is this?

The English word *what*, when applied to mankind, is rendered by *co ha'i*, or *ahai*, as, *co ha'i tanga'ta co héna*, or, *coe tangáta co-héna ahái?* what man is that? But when brutes, or inanimate subjects, are implied, it must be rendered by *coe-ha*, or *he-ha*; as, *coe to'gi co-éna he-ha?* what axe is that?

DEMONSTRATIVE PRONOUNS.

These are *co-héni* and *ahéni*, this; *co-héna* and *ahéna*, that. Very little if any distinction is made between *co-héni* and *ahéni*; or between *co-héna* and *ahéna*; it is rather more customary, however, to use those with the particle *co* before them.

VERBS.

The Tonga verb is exceedingly simple in construction, perhaps more so than is consistent with perfect clearness of speech; it does very well, however, for the common purposes of discourse. At most, there are only two different kinds of verbs; viz. verbs regular, and verbs defective, and the distinction between these is easily made, as there are but three of the latter class in the whole language, viz. *my*, *attoo*, and *angi*; these, from the way in which they are often used, may, perhaps, be considered verbs auxiliary; but more of this when we treat of them.

The sense of the verb substantive, I am, thou art, he is, &c., is mostly involved in the regular verb, with the sign of the tense and the pronoun, and is seldom used alone: those which are usually called verbs neuter, as, to sleep, to boast, to walk, &c. are constructed the same as the verb regular;

those which in other languages are called verbs passive are not known in the Tonga language; instead of saying, *he was struck by a stone*, they would say, a stone struck him; for *the tree was shaken by the wind*, the wind shook the tree.

The verb has but three tenses, present, past, and future, denoted by the signs *goo'a*, *na*, and *te*; and three moods, indicative, imperative, and potential: the indicative is denoted by the want of a modal sign; the imperative, or precative, by the deficiency both of a modal and temporal sign; and the subjunctive by the use of the modal sign *ger*. In respect to the order of construction in the indicative mood, first comes the sign of the tense, then the pronoun, and lastly the verb; except in the third person singular of each tense, where the pronoun is placed last. In the dual and plural numbers, the pronouns ending in *oo'a* and *to'loo* are also expressed, and follow the verb.

THE INDICATIVE MOOD.

The PRESENT TENSE is denoted by the sign *goo'a*, which runs unchanged through all the persons, except the second person singular, where the *a* is dropped: the first personal pronoun is *te*. See Pronouns.

Example.—Singular.

Goo'a te a'loo.	I go.
Goo ger a'loo.	Thou goest.
Goo'a a'loo i'a.	He goes.

Dual.

Goo'a mow a'loo gimo'wooa.	We (two) go (not you).
Goo'a tow a'loo gito'wooa.	We (two) go (I and you).
Goo'a mo a'loo gimo'ooa.	Ye (two) go.
Goo'a now a'loo gino'wooa.	They (two) go.

Plural.

Goo'a mow a'loo gimowto'loo.	We (three or more) go (not you).
Goo'a tow a'loo gitowto'loo.	Ye (three or more) go (I, you, &c.).
Goo'a mo a'loo gimoto'loo.	Ye (three or more) go.
Goo'a now a'loo ginowto'loo.	They (three or more) go.

The PAST TENSE is denoted by the sign *na*, which is prefixed to all the persons, except the first, where it is changed into *ne*, and is joined to the personal pronoun *oo:* in this tense, also, it must be remarked, that the third personal pronoun may either follow the verb as in the present tense, or it may be left out, and the sign changed into *na'i*.

Singular.

Néoo a'loo.	I went.
Na ger a'loo.	Thou didst go.
Na a'loo i'a (or na'i a'loo).	He went.

Dual.

Na mow a'loo gimo'wooa.	We (two) went (not you).
Na tow a'loo gito'wooa.	We (two) went (I and you).
Na mo a'loo gimo'ooa.	Ye (two) went.
Na now a'loo gino'wooa.	They (two) went.

Plural.

Na mow a'loo gimowto'loo.	We (several) went (not you).
Na tow a'loo gitowto'loo.	We (several) went (I, you, &c.)
Na mo a'loo gimo'ooa.	Ye (several) went.
Na now a'loo gino'wooa.	They (several) went.

FUTURE TENSE.

This is denoted by the sign *te*, except in the third person singular, where it is changed to *e*: in this tense, as in the past, *oo* is used for the first personal pronoun, instead of *te*, because *te* being also the sign of the tense, the repetition would create confusion in the signification, *tété* meaning almost. In this tense it must also be noticed, that the third personal sign instead of being *e* is sometimes changed to *ténne*, and the pronoun *ia* omitted: but this is for the most part optional. (See rule 4 of the pronouns.)

Singular.

Téoo a'loo.	I shall go.
Te ger a'loo.	Thou shall go.
E a'loo ia, (or ténne a'loo).	He shall go.

Dual.

Te mow a'loo gimo'wooa.	We (two) shall go, (not you).
Te tow a'loo gito'wooa.	We (two) shall go, (I and you.)
Te mo a'loo gimo'ooa.	Ye (two) shall go.
Te now a'loo gino'wooa.	They (two) shall go.

Plural.

Te mow a'loo gimowto'loo.	We (several) shall go, (not you.)
Te tow a'loo gitowto'loo.	We (several) shall go, (I, you, &c.)
Te mo a'loo gimoto'loo.	Ye (several) shall go.
Te now a'loo ginowto'loo.	They (several) shall go.

THE IMPERATIVE MOOD.

The imperative or precative mood is chiefly denoted by

the deficiency both of a modal and temporal sign: it has the second person singular, and the first and second persons dual and plural. In the second person singular, the pronoun *coy* or subject of the verb comes after it; but in the first and second persons dual and plural, the pronouns *tow* and *mo* come before the verb, and the pronouns that distinguish the numbers follow the verb.

Example.—Singular.

A'loo coy.	Go thou.

Dual.

Tow a'loo gito'wooa.	Let us go, (you and I).
Mo a'loo gimo'ooa.	Go ye, (ye two).

Plural.

Tow a'loo gito'wtoloo.	Let us go, (you, I, &c.)
Mo a'loo gimo'to'loo.	Go ye, (ye three or more).

The first person dual and plural of this mood cannot be used unless the person or persons spoken to are requested to include themselves also; as in the phrase *tow a'loo*, let us go, the person spoken to is requested or ordered to go likewise; for in no other sense can the first person dual and plural be rationally used in this mood. With this exception, therefore, the imperative or precative mood consists, as it ought to do, of the second person only in each number; but even the first person dual and plural when the pronoun *tow* is used, cannot altogether be considered irrational. All other forms that may be conceived to belong to this mood must be expressed by the help of the subjunctive mood, discovering the object or purpose for which the command is made; according to these forms, as,

make no noise that we may sleep, (i. e. let us sleep, using *mow* for the pronoun); let him go, (i. e. permit or grant that he may go), &c.

SUBJUNCTIVE MOOD.

There is but one form in this mood, and that is denoted by the sign *ger*, and is applicable to any tense, as,

Singular.

Ger te a'loo.
Ger ger a'loo.
Ger a'loo ia.

Dual.

Ger mow a'loo gimo'wooa.
Ger tow a'loo gitowooa.
Ger mo a'loo gimo'ooa.
Ger now a'loo gino'wooa.

Plural.

Ger mow a'loo gimowto'loo.
Ger tow a'loo gitowto'loo.
Ger mo a'loo gimoto'loo.
Ger now a'loo ginowto'loo.

It is not always necessary, however, in the Tonga verbs, to distinguish between the dual and plural numbers; for the indefinite plural, i. e. without the pronouns ending in *ooa* and *ta'loo*, is often used: this is done when the former part of the sentence sufficiently indicates whether it is dual or plural; or where an uncertain number (two or more) is

spoken of; or where precise accuracy is not required. An example of the verb without these dual and plural pronouns will be useful to bring into one view the simplicity of its construction: we shell take the verb *mo'he*, to sleep.

INDICATIVE MOOD.

Present tense.

Singular.	Plural.
Goo'a te mo'he.	Goo'a mow (or tow) mo'he.
Goo ger mo'he.	Goo'a mo mo'he.
Goo'a mo'he i'a.	Goo'a now mo'he.

Past tense.

Singular.	Plural.
Ne'oo mo'he.	Na mow (or tow) mo'he.
Na ger mo'he.	Na mo mo'he.
Na mohe ia.	Na now no'he.

Future tense.

Singular.	Plural.
Te'oo mo'he.	Te mow (or tow) mo'he.
Te ger mo'he.	Te mo mo'he.
E mo'he ia.	Te now mo'he.

IMPERATIVE MOOD.

Mo'he coy.
Tow mo'he.
Mo mo'he.

SUBJUNCTIVE MOOD.

Ger te mo'he.
Ger ger mo'he.
Ger mo'he ia.

Ger mow (or tow) mo'he.
Ger mo mo'he.
Ger now mo'he.

The third person of the past tense may be changed from *na mo'he ia*, into *na'i mo'he*. The third person of the future may be changed from *e mo'he ia*, into *ténne mo'he*. If the dual number is required to be expressed, it must be done by the addition of the pronouns ending in *oo'a*; if the plural, by those ending in *to'loo*.

In respect to that form of the verb usually called the infinitive mood, it must be acknowledged, that the *Tonga* verb has very little claim to a distinction of this kind: but with a view to shew how the infinitive mood in our own language is to be expressed in this, we shall make a few observations respecting it.

There are three points of view in which we may consider the infinitive mood of our own language, with regard to its translation into Tonga, viz. first, where object, scope, or purpose is signified: as, he came here *to fight;* I went there *to sleep*, &c.; i. e. for the purpose of fighting, of sleeping, &c.: secondly, where wish or desire is signified: as, I want *to eat;* I wish *to die:* thirdly, where the infinitive mood assumes still more evidently the nature of a noun, allowing (even in English) an adjective expressive of its quality: as, *to sleep* is refreshing; *to die* is awful.

In the first case, that is to say, where object, scope, or purpose is signified, the particle *ger* must be put before the

word expressing the object: as, *na how ia gi-héni* GER MO'HE, he came here to sleep; *na a'loo ia gi-héna* GER TOW, he went there to fight: *ger mo'he* and *ger tow* may here be considered the subjunctive mood, *that he might sleep, that he might fight;* for *ger* is actually the sign of that mood, though the pronoun *ia* is not repeated after *mo'he* and *tow*, because it was already indicated after *how* and *a'loo*.

In the second case, viz., where wish or desire is expressed, the noun is used without the article: as, *goo'a te fi'a* MO'HE, I wish to sleep; *goo'a te fi'a* MATE, I wish to die; and this is exactly the form in which it may be expressed in English: as, I wish death; I want sleep: where it is seen that the noun is used without the article, as if it were the proper name of a being.

It often happens in the Tonga as well (probably) as in other uncivilized tongues, that ideas are expressed by the aid of nouns, which could not bear to be translated into cultivated languages, but as verbs, or at least as participles; though in the language to which they belong they shall have all the character of nouns, even with the article before them: as, in this sentence, *he met the man walking:* the participle *walking* would have in the Tonga the article before it, like a noun: as, *na'i féccatagi* HE E'VA *he tanga'ta*, he met *the walking;* (i. e. in the walk), the man. As therefore the noun in this language is proportionably so much more frequent than the verb, wherever it may be doubtful whether a word be a verb or a noun, for the sake of uniformity, we call it a noun.

The third and last form of the infinitive is where it has decidedly the character of a noun, and is therefore in the Tonga expressed with the article; (that is to say, where desire or wish is not expressed): as, to sail is pleasant, *goo'a lillé he felo'w;* i. e. is pleasant the sailing; *goo'a lillé he mo'he*, i. e. is good the sleep, or, to sleep is good.

There are three words in this language which may be used either as verbs or prepositions; these are *my*, *a'too*, and *angi*; as verbs, they mean to give; as prepositions, they signify *to*, or *towards*: they are to be used, accordingly, as the first, second, or third person follows; thus, *my* signifies to give any thing to *me*, or *us*; *a'too*, to give to *thee*, or *you*; *angi*, to give to *him*, *her*, *it*, or *them*: for example,

My ia giate *au:* give it to *me.*
My ia giate *gimowto'loo:* give it to *us.*
Téoo *a'too* ia giate *coy:* I will give it to *thee.*
Téoo *a'too* ia gi'ate *gimowto'loo:* I will give it to *you.*
Angi ia gi'ate *ia:* give it to *him*, or *her.*
Angi ia gi'ate *ginowto'loo:* give it to *them.*

They mean, therefore, not only to give, but they signify, also, the direction of the gift: as prepositions they signify not only *towards*, but also the direction in which the motion is made; i. e. whether it is towards the first, second, or third person.

The present tense of the verb *to give* is never used by itself, the future being substituted for it: but when *my*, *átoo*, and *angi* are joined to other verbs, which is often the case where transferring or giving is signified, or motion towards is implied, they may be used in the present tense if the sense require it. Thus *ófa* means *to love*; but for *I love you*, it is not sufficient to say, *goóa te ófa coy*; the verb *átoo* must also be used: example, *goóa te ófa átoo giate coy;* literally, *I love give to you; goóa te ófa angi giate ia*, I love give to her: in which two examples, if *átoo* and *angi* be considered verbs, then *ófa* assumes the character of a noun: but if they be considered prepositions, then *ófa* remains a verb, and the literal translation will run thus: I love towards to you; I love towards to her; in which *giate* (to) will ap-

pear superfluous. But it is not of much consequence whether they are verbs or prepositions, provided we understand how to use them. The best rule to be given is, that when the pure simple act of giving or making a present is signified, they are used without any other verb, as *téoo átoo ia giate coy*, I will give it to thee; and, in this case, either the past or the future tense must be used as the sense will best indicate. In respect to their junction with other verbs, it is generally either with verbs neuter, expressing motion towards, as to fly, to swim, to walk, to go, &c., or with such other verbs, the Tonga words for which may be used either as nouns or verbs, and being nouns, may be conceived to be transferred, or, at least, to be directed from one object towards another; thus *ófa* means, *to love*; also, *love: jio* means, to *see*, or *look at*; also, *a look: ta* means, *to strike*; also, *a stroke*, or *blow*, &c. as,

Téoo ófa angi giate ia: I shall love give to her; or, I shall love towards to her.

Néoo jio átoo giate coy: He a look gave to thee; or he looked towards at thee.

Na ta my ia giate au: He a blow gave to me; or, he struck towards at me.

In these instances the words *my*, *átoo*, and *angi* are perhaps best translated as verbs of giving, transferring, or directing towards; but when they are joined with verbs of motion, they appear to assume more of the character of prepositions.

Na boo'na a'too he ma'noo gi'ate coy: Flew towards the bird to thee; or, the bird flew towards thee.

Néoo lélle angi gi he fálle: I ran towards to the house.

Na lélle my ia gi'ate au: Ran towards he to me; or, he ran towards me.

In both cases, the words *my*, *átoo*, and *angi*, immediately follow the verb or noun to which they belong, and if the

agent of the verb be in the third person, whether a pronoun, a proper name, or any thing else, it always comes after *átoo*, *my*, or *angi*; as in two of the examples last given, *he mánoo* (the bird), follows *átoo*, and *ia* (he), follows *my*.

They also form parts of compound words: as, *talamy'*, *talátoo*, and *talángi*, which signify to tell, say, or disclose; but the first, from *tála* and *my*, means to inform me or us; the second, from *tála* and *a'too*, to inform thee, or you; the third, from *ta'la*, and *angi*, to inform him, her, them.

As the words *my*, *a'too*, and *angi*, involve the idea of the person, the personal pronoun is often not expressed; as, *my* means, give to me, instead of saying, *my gi'ate au*.

ADVERBS.

Most of the adverbs are formed from adjectives by the addition of *fucca* (mode, or manner), or *ange* (like or similar to): when the former is used, it constitutes the first part of the adverb; when the latter is adopted, it forms the latter part: for examples,

Mamáfa. Heavy.	Mamáfa-ánge. Heavily.
Lillé. Good.	Lillé-ange. Well.
Malo'hi. Strong.	Malo'hi-ánge. Strongly.
Vy'-vy'. Weak.	Vy'-vy'-ange. Weakly.
To'a. Brave.	Fucca-to'a. Bravely.
Matta-matta tow. Warlike.	Fucca matta-matta tow. In a warlike manner.
I'ta. Anger.	Fucca-i'ta. Angrily.
Bibi'co. Lazy.	Fucca-bibi'co. Lazily.

In the formation of the greater part of adverbs that are thus derived these affixes may be used indifferently; or, to speak more explicitly, any of them may be formed by *ange*, used as a suffix, and the greater part by *fucca*, used as a

prefix: but as *fucca* is often employed to form verbs and adjectives, as may be seen in the vocabulary by the list of words beginning with it, the adoption of it is not so safe as that of *ange:* for instance, *lillé* means *good*; but *fucca lillé* means peace, peaceful, to make a peace; we must therefore say, *lille' ange*, for *well.*

As there are several adverbs, chiefly those of time and place, which are not formed according to the foregoing rules, it would be well to subjoin a list of them.

Be. Only.
Béhe; tattów be. In like manner.
Téte. Almost.
Féfe. How.
Foo'a-be. Universally; wholly.
Fucca táha. Together.
Géhe; géhe-géhe. Separately.
Iky' obi'to. Not at all.
Abé. Perhaps.
Mali'e. Well.
Möo'ni-ange. Truly.
Gi'-fé; i'-fé. Where; whither.
Héni. Here; this place.
Gi-héni. Here; to this place.
Héna. There; that place.
Gi-héna; gi-he. There; to that place.
Gi-lo'to. Within.
Gi-too'a. Without.
Gi-bo'too; tow-bo'too. On one side.
Gi-ha'ge; gi-aloo'nga. Upwards.
Gi-hi'fo; gi-la'lo. Downwards.
Gi-moo'a; moo'a-ange. Forwards; in front; in presence of.
Gi-moo'i; moo'i-ange. Backwards; behind.
Gi-mato'w. To the right hand.
Gi-héma. To the left.
Me-fe. Whence.
Me-héni. Hence.
Me-héna. Thence.
Me-aloo'nga; me-ha'ge. From above.
Me-hi'fo; me-la'lo. From below.
Mama'oo. Afar off.
Tow-bo'too gi heni. On this side.
Tow botoo gi héna. On that side.

'Géhe. Differently; elsewhere; otherwise.
He a'ho coéni; he aho'ni. To-day.
A'ho-be; a'hoa'nge-be. Daily.
Abo'ngi-bo'ngi. To-morrow.
Anibo'. Last night.
Ania'fi. Yesterday.
To'ki. Lately.
Ta'loo. Since.
Any'. Presently; by-and-by.
Tegichi'. Not yet; before that.
Afé. When (in a future sense).
Anifé. When (in a past sense).
Lo'a. Long since; long ago.
Iky'. Never.
Co'wca'. Whilst (only used with the first person).
Lo'loto'nga. Whilst (only used with the second and third persons).
To'e. Again; over again.

PREPOSITIONS.

There are but few words that, strictly speaking, come under this head; and some of those that do are often not expressed. There are many others that partake so much of the nature of adverbs, that they are classed accordingly.

My; *a'too*; *angi*. To, towards. The use of these has been already explained under the head of verbs. (See p. 383). *My* always precedes the first personal pronoun expressed or understood: *a'too*, the second personal pronoun: *angi*, the third, or any noun.

Gi; *gi'a*; *gi'ate*. To, at, among. These three words have the same signification; but *gi* is used before nouns and proper names of places; *gi'a* before the proper names of persons, and *gi'ate* before pronouns.

Gi, and *gi'a*, also signify *than*, being used to connect the two terms of comparison: before the proper names of persons, *gi'a* must be used.

Gi signifies likewise, *against*, *opposite*; and *about*, or *concerning*.

Mo. With, along with, besides: it is also the conjunction *and*; it is, moreover, the pronoun *you, your.*

Tai. Without; destitute of; not having. This particle is in very frequent use as a deprivative, joined to other words, like our particles *in, un, il, less,* &c.: it always precedes the word to which it is joined.

O'fi. By; at hand; near to.

Me. From; as, from Vavaoo to Lefooga.

A. Of, or belonging to; but it is only used before proper names of persons and places; as, *mala'nga a Toobo'*, the speech of Toobo': *he gna'too a Vavaoo*, the gnatoo of Vavaoo

Ma. For; it is very commonly used before the possessive pronoun, when adopted instead of the personal, as, instead of saying, *my ia gi'ate au*, give it to me, we may say, *my ia ma acoo*, give it for my.

INTERJECTIONS.

In respect to these, we need only give a list of those that are in common use.

Oiao! exclamation of surprise.

Seoo'ke! of surprise or astonishment; the *oo* is dwelt long upon.

Seooké! Seookéle! Oiaooé! Of pity, pain, or distress; dwelling very long upon the *e'*.

Oia'oo! the same as above; dwelling long upon the *oo* as well as the *á.*

Aw'-i! of pity, pain.

Wo'i! of wonder.

Wi! of disgust; fye!

I'sa! of anger, vexation, and rage; dwelling long upon the *i.*

Tangi möo'ni! a sort of oath; solemnly declaring the truth.

Fi'amo-a'loo! begone; out of my sight.

Né-né! no wonder.

I'o! yes indeed; well.

O'ooa! forbear; softly.

NUMERALS.

1 ta'ha.
2 oo'a.
3 to'lo.
4 fa.
5 ni'ma.
6 o'no.
7 fi'too.
8 va'loo.
9 hi'va.
10 ongofoo'loo, or oo'loo.
20 oo'a ongofoo'loo, or oo'a-foo'loo.
30 to'loo ongofoo'loo.
40 fa ongofoo'loo.
50 ni'ma ongofoo'loo.
60 o'no ongofoo'loo.
70 fi'to ongofoo'loo.
80 va'loo ongofoo'loo.
90 hi'va ongofoo'loo.

100 tea'oo.
200 oo'a gnea'oo.
300 to'loo gnea'oo.
400 fa gnea'oo.
1000 a'fe.
2000 oo'a a'fe.
3000 to'loo a'fe.
4000 fa a'fe.

10,000 ma'no.
11,000 ma'no mo a'fe.
12,000 ma'no mo oo'a a'fe.
13,000 ma'no mo to'loo a'fe.
20,000 oo'afoo'loo ma'no.
30,000 to'loo ongofoo'loo ma'no.
40,000 fa ongofoo'loo ma'no.
100,000 gi'loo.

In respect to further combinations of these numbers, they run thus:

11 ongofoo'loo ma ta'ha.
12 ongofoo'loo ma o'oa.
13 ongofoo'loo ma o'loo.
14 ongofoo'loo ma fa.
21 oo'afoo'loo ma ta'ha.
22 oo'afoo'loo ma oo'a.
31 to'loo ongofoo'loo ma ta'ha.
41 fa ongofoo'loo ma ta'ha.

101 tea'oo ma ta'ha.
120 tea'oo ma oo'afoo'loo.
121 tea'oo ma oo'afoo'loo ma taha.
1001 a'fe ma ta'ha.
1100 a'fe ma tea'oo.
1800 a'fe ma va'loo gnea'oo.

95,741 *Hi'va máno, ma ni'ma áfe, ma fi'tvo gneáoo, ma fa ongoofoolvo, ma táha:* that is, nine ten-thousands, and five thousand, and seven hundred, and four tens, and one.

It must be observed, that there are two words for ten, viz.: *ongofoo'loo,* and *oo'loo,* which may be used indifferently for that number simply; but in combinations the former only can be adopted. For *twenty* there are also two words, viz. *oo'a ongofoo'loo,* and *oo'afoo'loo,* either of which may be employed in combination with the digits. In regard to the number of a hundred, *tea'oo,* it is never used in the plural, *gnea'oo* being substituted for it: thus, 200 cannot be expressed by *oo'a tea'oo,* but *oo'a gnea'oo.*

In counting out yams and fish, they reckon by pairs, in the particular method explained in the Vocabulary under the word *tcców.*

What are called ordinal numbers they express by putting the article *he* immediately before the number: this indeed is one mode of forming the plural (see NOUNS), thus: *a'ho e to'loo,* or *a'ho he to'loo,* means the third day, whilst it also signifies three days: but the sense in most instances sufficiently points out the distinction.

In connecting cardinal numbers by the conjunction *and,* they generally use the word *ma* instead of *mo,* except before *a'fe,* a thousand, when *mo* is more commonly used. The conjunction *ma* is, however, never employed but for connecting numbers: on other occasions this word is either the preposition *for,* or the name of a certain preparation of food.

It may appear strange that they have particular names for such high numbers as 10,000, and 100,000, *ma'no,* and *gi'loo,* for they certainly have no use for them. They often have occasion to count yams to the number of a thousand, or more, and sometimes to the amount of two or three thousand, but never higher. M. Labillardiere, however, has had the perseverance to interrogate the natives, and obtain particular names for numbers as high as

1,000,000,000,000,000!! Here, however, he has overshot the mark, and instead of names of numbers, has only furnished us with names of things very remote from his speculations at that time: for 1,000,000 he gives us *nanoo*, which has no meaning that we can discover: for 10,000,000 *laoalai*, which should be *lioo'le* (according to our spelling), which means the præputium; for 100,000,000 *laounoua* (low no'a), which means *nonsense*: 1,000,000,000 *liaguee*, which we take for *lia'gi*, and is the name of a game played with the hands, with which probably he made signs: for 10,000,000,000 *tolo tafai* (to'lë ho fa'ë), for which see the Vocabulary: 1,000,000,000,000, *lingha* (li'nga) see the Vocabulary: for a higher number, they give him *nava* (the glans penis); for a still higher number, *kaimaau* (ky ma ow), by which they tell him to eat up the things which they have just been naming to him: but M. Labillardiere was not probably the first subject of this sort of Tonga wit, which is very common with them. In the other numbers he is tolerably correct, except in putting *giloo* for *mano*, and *mano* for *giloo*: his general accuracy in respect to the numbers does him great credit.

SYNTAX.

To enter minutely into this subject, according to the usual form of grammars, would perhaps tend rather to perplex the memory than to assist the judgment: for we are not treating of a language the rules of which have been before systematically investigated, and written down; we are at present only in the act of making an investigation, in which the reader is requested to accompany us*. General rules have already

* Mr. Mariner of course only obtained a practical knowledge of the language, for the natives themselves have no other. I have depended upon him to furnish me with good composition, and upon this the present investigation is built.

been given under each part of speech, we shall now therefore merely furnish a few other observations in regard to construction, and give a few of the more difficult idioms of speech; and in order that the reader may be better enabled to construe the ensuing specimens of composition, and thereby arrive at the genius of the language, a strictly literal translation will be adjoined to each.

1. In the first place, it must be noticed, that the tenses of verbs are often confounded; the future is frequently used for the present, and the present for the past; thus, *I do not know* is rendered in Tonga by *iky' téoo ilo'a*, literally, *I shall not know*. The present tense is generally used for the past, when the action spoken of happened not long before.

2. The future tense is also often used to express *should, would*, likewise *can, could:* thus, *iky' téoo áloo*, I cannot go; *capów ténne áloo*, if he should go.

3. When the future tense is used to express can, could, would, should, &c. and the negative is connected with it; the latter always comes immediately before the sign of the tense *te*. It must also be observed, that in this application of the future, the second class of personal pronouns (or those which follow verbs, and may be Englished by *myself, thyself*, &c.) may either be used or not, in addition to those that come before the verb: note also, that in this form of the future the third person singular is always *ténne*, &c.: for example.

Iky te'oo a'loo *(gitá)*; I can, could, would, or should not go.

Iky te'gger a'loo *(coy)*; thou canst, wouldst, or shouldst not go.

Iky te'nne a'loo *(ia)*; he can, could, would, or should not go.

Iky te mow a'loo *(gimo'wooa*, or *gimowto'loo)*; we can, could, would, or should not go.

Iky teto'w a'loo *(gito'wooa,* or *gitowto'loo)*; we can, could, would, or should not go.

Iky temo' a'loo *(gimo'ooa,* or *gimoto'loo)*; ye can, could, would, or should not go.

Iky teno'w a'loo *(gino'wooa,* or *ginowto'loo)*; they can, could, would, or should not go.

Where the use of the pronouns *gita, coy, ia, gimowooa, &c.* is quite optional: if this form of tense is used interrogatively, there is no distinction but in the tone of voice.

4. When verbs of the same tense are repeated in a sentence, or even in several consecutive sentences, the sign of the tense is often left out, except in the first.

5. The personal pronouns that come before verbs, (see pronouns), and are agents of verbs, are sometimes omitted; but then the corresponding personal agents that follow verbs are used instead: as, *low gita,* I think, instead of *te low;* where it is seen that the sign of the tense is also omitted: *ca tooánge gitowto'loo gi he hifoánga,* whilst we stand near the descent, (upon the heights): here *gitowtoloo* follows the verb *tooange,* but *tow* does not come before it.

6. The agent to the verb in the third person singular, whether pronoun, proper name, or noun, always follows the verb, and even other words sometimes intervene: as, *na fe-co'w giáte ginowto'loo léva Tangalo'a,* Tangaloa ordered to them accordingly.

7. The possessive pronoun, when a noun follows, usually has the article preceding it: as, *he now vaca,* the their canoes.

8. *Co'ia,* which signifies *that is, that is it, the very same,* is often separated, *co* being put at the beginning, and *ia* at the end of the sentence: as, *co he leo möo'ni ia, that is the true watching or guarding*; literally, *is the watch true that.*

9. The particle *be* may generally be Englished by one of these conjunctions, *and, also, or:* often it may be translated

only; particularly when it comes at the end of any member of a sentence, or before the pronoun *ia:* it is frequently a mere expletive. For the explanation of *co* and *co'ë* see the ARTICLE, (P. 5. of the Grammar). *Mo* may either be the conjunction *and*, or the pronouns *you, your;* or the preposition *with.* The particle *ne* is occasionally annexed to words for euphony's sake: as, *nofone* for *nofo*, to dwell or remain, &c.; but the *e* of this particle is scarcely pronounced; it serves, however, to lengthen the *o*, and the syllable *fone* is then pronounced like our words *cone, prone:* the same with *taco'tone* for *taco'to; be'hene* for *be'he*, &c.

10. Many of the minor parts of speech are often omitted; such as, *which, that, since, with, in, is, are, he, she, it*, &c.

As to particular idioms of speech, we shall take them more or less in the order in which they occur, in the ensuing pieces of composition.

11. *Malo* is a term of salutation, approbation, and good wishes: it may mean welcome, well done, well borne, well said, &c. When one person visits another, the latter says, *malo*, your coming or arrival: the other answers, *malo*, your staying here: so they may say, *malo*, your harangue or speech; *malo*, your work. If a man has borne a surgical operation with fortitude, they will say to him, *malo*, your patience or fortitude.

12. The figure of speech which grammarians call antiphrasis is very much used in the Tonga language, not ironically, but on the most common and the most serious occasions: if they wish to express how great any thing is, they call it *little;* or how many there are, how *few:* instead of saying, what a number of yams are here, they will say, *here is only one yam!* For I love you much, *I don't love you at all:* hence the word *chiodofa*, a term of affection and endearment, is derived from *chi atoo ofa*, signifying, literally, *small towards you (my) love;* but really meaning, my love for

you is very great. Several examples of this figure occur in Finow's speech to the Vavaoo people on his accession to the government. The sense of the context, or the manner or voice of the speaker always sufficiently indicates what is truly meant: this figure is also used in derision, and it must be acknowledged they have a vein for irony.

13. If a man is very brave, it is an usual form of phrase to say, he is the only brave man: if a woman is very beautiful, she is the only beautiful woman, and so with other things.

14. There are several familiar phrases which often occur in conversation, some of which it would be difficult to understand from a literal translation, such as,

Coe low; they say; it is said that.

Co'ë möo'ni; true; it is true.

Co ho möo'ni; it is your truth; you are in the right.

Gooa lille'; very well.

Na ger ife'? where hast thou been? where wert thou?

Na ife' ia? where has he been? where was he?

Iky' chi; not so much as a little; not at all; also (by antiphrasis), a great deal.

Co'wca' a'loo au; whilst I go. Here is another instance of the pronoun *au* following the verb, instead of the pronoun *te* coming before it.

Iky' obito; not at all; by no means.

In Finow's speech, which is given the last, there are several phrases difficult to translate; for it is not only the finest piece of composition, but it has more idioms than those which precede it; for which reason it is placed after the others, and to render it more easy to be understood, we here explain those phrases which are the most difficult to comprehend.

15. HE MOW-MOW NAI TOO'BOO HE TOW TAI TOO'GOO HE TACO'TO GI MALA'I; *he mow-mow*, the destruction; *nai*,

the sign of the past tense *na*, and the pronoun *ia* (he); *tooboo*, caused by, or which has sprung from; *he tow*, the war; *tai-toogoo*, unceasing; *he taco'to*, the chief lying prostrate (metaphorically, dead); *gi malai*, in the malai or place where his grave was; i. e. the destruction (which) has been caused by the war unceasing (of) the prostrate chief (now) in the malai.

16. Co LOLOTONGA ENI; *lolotonga*, period, duration; *eni*, this; i. e. now is the time.

17. GOOA FY-FY BEA-HA? *Gooa*, the sign of the present tense used for the past; *fy-fy*, to keep doing, to be incessantly doing; *bea-ha*, and what? *or*, and what is the result; i. e. we have been doing a great deal, (waging wars, &c.) and what good results from it?

18. TAHA HE FOO EGI MO TANGATA TOW GOOA TAW! *Taha*, one; *he foo egi*, the great chief; *mo tangata tow*, and warrior; *gooa taw*, is fallen; meaning (by antiphrasis), most of the great chiefs and warriors are fallen!

19. Co HE LOTO AHA'I? *Co he loto*, it is the disposition or wish; *ahai*, of whom? whose wish or intention is it? meaning, how could it be helped; it has happened in spite of our disposition to the contrary.

20. ILONGA BE TANGA'TA: *ilonga*, a mark, sign, or character; *be*, only; *tangata*, (of) a man, (the wisdom of a man); i. e. it is a manly or noble characteristic.

21. HE MEA COIA TAI LOW-NO'A: *he mea*, (it is) a thing; *coia*, truly; *tai low-noa*, not at all foolish; meaning, (by antiphrasis), it is a thing exceedingly foolish.

22. TOONGA MEA; *toonga*, a sign of the plural number of animate beings; *mea*, things, affairs; *toonga mea* is used idiomatically to express persons, people.

23. O'OOA NA MO MANATOO GI HE TOW; *o'ooa*, desist; *na*, in case that; *mo mana'too*, you (are) thinking; *gi he tow*, about war; i. e. in case that, *or*, if your thoughts are bent upon war; desist, or give up those thoughts.

24. OFA-BE; Oh that; would to God; let but: a contraction for *ofa-be ho egi*; which is an idiom of speech praying the gods to shew so much love or mercy as to permit that, &c.

25. LAHI LE'VA HE TOW GNO'OOE, TATTO'W-BE MO IA HE TOW TOA: *lahi leva*, great accordingly; *he tow gno'ooe*, our agricultural works; *tatto'w-be*, in like manner; *mo ia*, with it; *he tow toa*, our bravery; meaning, as the cultivation of our land becomes improved, our bravery in like proportion will become greater, as we shall have something worth fighting for.

26. COE LEO MOO'NI IA; *coe, leo*, the guarding; *möo'ni*, true; *ia*, that: that is the true guarding *(he tow fonnooa*, of our land), alluding to the above method, cultivating it.

27. O'OOA CHI NA MO BE'HE HE MO LOTO; *o'ooa*, desist; *chi*, a little; *na mo behe*, in case you say; *he mo loto*, in your minds. In case you say in your minds (so and so), desist a little from so saying; meaning (by antiphrasis), desist wholly or entirely from saying, &c.

28. MO MANA'TOO, CA LE'A A'TOO LE'VA AU, COE FUCCA-ONGO ATOO IA, HE LOTO A TO'E OOMOO, MO AFOO, &c.; *mo manatoo*, recollect ye; *ca lea*, whilst speak; *atoo leva au*, to you accordingly I; *co'ë fucca-ongo*, is the echoing; *atoo*, to you; *ia*, it; *he loto*, (of) the minds; *a Toe Oomoo, mo Afoo*, &c., of Toe Oomoo and Afoo, &c. Recollect, whilst I speak to you, my voice only echoes to your ears the sentiments of Toe Oomoo, and Ooloo Valoo, and Afoo, and Fotoo, and Alo, and all the chiefs and matabooles of Vavaoo.

29. FILI-FILI HE MO MANACO; *fili-fili*, choose; *he mo manaco*, your wish; i. e. take your choice.

In Finow's speech, it will be observed, that the particle *ne* is occasionally attached to the ends of words for the sake of euphony, but this has been noticed before, (9).

The dialogue that immediately follows serves to show a few of the more colloquial phrases. It is the substance of an actual conversation at Vavaoo, between two young chiefs, one of whom has just arrived from Hapai. The other pieces of composition are what have already been given in the English, in the body of the work, and may be referred to, to assist the sense: the small numbers refer to the rules and idioms which have just been given. The words in the Tonga part that are put in Italics are either mere expletives, or else cannot be expressed in English without sounding so uncouthly as to darken the sense. The English words in parentheses are such as are not expressed in Tonga.

Máló felow my.	(11) Welcome (your) voyage hither.
Malo nófo mo ho égi.	Well done (your) remaining with your chiefs.
Na ger how anifé me Hapai?	Did you come when from Hapai?
Gooa bo ooa *he* mow how; na mow móhe anibó gi Motoo.	Are days two (since) our coming:* we slept last night at Motoo.
Cóë vaca gnahólo ho vaca?	Is the canoe swift, your canoe?
Seoóke! cóia be taha gooa gnaholo he felow Hapai.	Eh! it's (the) only one is swift (13) (in) the fleet (of) Hapai.
Low gita cóë vaca lahi a Toobó Tóa gooa gnaholo be taha.	Think I the canoe large of Toobo Toa is swift (the) only one.
O'ooa! co mow váca ia.	Hold (there)! is our canoe that.
Io! cohái fooa he mo cow-váca.	Ah indeed! who all (7) your crew?
Coe mataboole co Mooála, bea mo Afoo, mo cow-tangata a Voogi.	The mataboole Mooala also, and Afoo, and the suite of Voogi.
Cohái he cow-fafine gooa how?	Who are the females that are come?

* Our coming, here means beginning to come or setting off from Hapai.

Coe fafine co Atoo, bea mo Latoo Lyfotoo Ica, mo—.

Seoóke! aéna be óëóëfooa he mo cow-fafine: nai how ia coiha? low-gita gooa lata be ia gi Hapai.

Co ho mooni! cóe fonnooa be gooa lalata ia, ca iky tegger iloa gooa mamána gi he tamachí co Papani.

Ne-ne enne how! hamoochia he tama. Io! cohai mo ia.

Coe fafi'ne co Paloo, bea mo fafine Tonga co Fekíka.

Coe fafine Tonga! na mo gi Tonga.

Na mow gi-ai; co gimowtóloo na capachía he cplo co Nookoo Nookoo.

Nai toca lahi *he* mo cow-tow? cohái mo gimotoloo.

Co gimówtoloo be, bea moe cow-tangáta a Ata me hihífo.

Cohai fooa gooa cafo?

Gooa toca lahi *he* mow cafo; coe toonga jiena fa fanna he colo; gooa mate he tangata co Falo, bea mo Boboto; be gooa cafo covi he tama co Powfooó, bea Panafi.

Seooké! mow-mow he toonga tangata tóa.

Co ho mooni! *gooa* mow nofo manatoo be giate ginowtoloo.

Coe fafi'ne me-fé, he fafine na ger low my.

He fafi'ne co Fekíka?

Cóiabé.

The woman Atoo also, and Latoo Lyfótoo Ica, and—

Ah! she only (is) beautiful (among) (7) your women: has she come for what? I think is (1) contented only she with Hapai.

True! (14) is the *land* only contents her, for not (1) shall you know (she) is enamoured with the young man Papani.

No wonder her coming! (how I) envy the youth! well! who with her?

The woman Paloo, also and the Tonga woman Fekika.

The Tonga woman! have been you at Tonga?

We have been there; (they were) ourselves (who) did besiege the fortress (of) Nookoo Nookoo.

Was it a body large (7) your army? who (were) with you.

(There were) we only, also and the adherents of Ata from Hihifo.

Who all are wounded?

Are persons many, our wounded: the men (were) clever (at the) bow, (of) the fortress: are killed, the man Falo, also and Boboto; and are wounded badly the youth Powfooó, also Panafi.

Alas! destroyed are (many) brave men.

True! we remain regretting only towards them.

The woman from where; the woman you spoke to me (about).

The woman Fekika?

The same.

Coe fafi'ne me Mafánga; iky tegger manátoo he fafi'ne mattahooa gi he ábi a Motoo Lalo? nai tággi máma he bo na tow móhe gi-ai.

The woman from Mafanga: not shall (1) you remember the woman beautiful at the house of Motoo Lalo? she held the light, the night we slept there.

Nai tamachí he fafine cóia!

Was a child the woman that!

Nai ge tamachí, lolotónga ho nofo gi Tonga, be goóa foo loa ho nofo gi Vavaoo.

She was yet a child, during your stay at Tonga, and is (now) very long your residence at Vavaoo.

Coe tama ahái he fafine cóia?

The child whose, the woman that?

Coe táma he mataboole *co* Fotoe.

Is the child (of) the mataboole Fotoo.

Coe low, gooa toa obito ia.

They say, is brave exceedingly he.

Coe möóni! nai toloo enne cafo he tow tow gi Nookoo Nookoo.

It is true! he had three his wounds (in) our battle at Nookoo Nookoo.

Te mo wo afé gi Hapai?

Shall you go when to Hapai?

Iky téoo iloa: coe low, te mow tatáli heni bo valoo béa ongofóoloo.

Not shall I know (1): they say shall we remain here eight or ten days.

Eooa-ger ger aloo teoo atoo he mea ma eooco fae gi-ai.

When you are about to go, I will give (to you) some things for my mother there.

Gooa lillé.

Very well!

Tow wo gi he cava gi lotoá?

Let us go to the cava within the fencing.

Io, tow wo.

Yes, let us go.

The following is the story of Tangaloa and his two sons, related p. 122 of this volume. The sentences are here put into paragraphs, the better to assist the eye in distinguishing the English for each principal word.

Tomooa caky' he fonnooa.

First peopling the land.

Coe hotooa *co* Tangaloa, mo enne

The god Tangaloa, and his

foha toca* ooa na now nofo gi Bolotoo.

sons two, did they dwell at Bolotoo.

Now nofo-nofo bea low leva Tangaloa gi enne foha toca-ooa,

T()ey (had) dwelt (a long time) when spoke accordingly Tangaloa to his sons two,

Aloo gimóooa mo ho ohána, mo nonófo gi máma gi Tonga.

Go both, with your wives, and dwell in the world at Tonga.

" Vahe ooa he fonnooa, be mo nonofo gehe-gehe :" now aloo leva.

" Divide (into) two the land, and you dwell separately :" they went accordingly.

He hingoa he jiena lahi *co* Toobo ; ho hingoa he jiena chi, *co* Vaca Aców-ooli.

The name (of) the person large; (i. e. the elder) (was) Toboo ; the name (of) the person little ; (i. e. the younger) (was) Vaca Acow-ooli.

Coe tama boto obito ; co ia na tomooa gnahi togi, moe coola, moe papalangi, moe jiawta.

Was the young man (the latter) wise exceedingly ; was he did first make axes, and the beads, and the papalangi (cloth), and the looking-glass.

Coe tama, fy gehe obito, co Toobó, fucca-bico-bico.

The young man did differently very ; (viz.) Toobó, (he was) lazy.

Na nofo eva-eva beia, moe mohe, moe manaco obito he gnáooe enne towgele.

Remained walking about only he ; and sleeping, and envying exceedingly the works (of) his elder brother.

Fioo *he* cawle enne mea, manátoo ger tamatea, mo toi-toi ger feia enne covi.

Tired (of) begging his things, (he) bethought himself to kill him, and concealed (himself) to effect his evil (purpose).

Feccatagi leva he eva enne tehina, teia leva ger mate.

Met (he) accordingly the walking, his brother, (and) struck he (him) accordingly to death.

Lolotonga *he* how now tammy' me Bolotoo moe foo ita obito,

At that time coming their father from Bolotoo with great anger exceeding,

---

* Toca is the sign of the plural number of intelligent beings. See NOUNS.

Fehooi leva ia, " coeha na ger tamate ho tehina? iky tegger gnáooe *coy* angeco ia? wi! mée covi! ńamo-aloo!

Asked then he, " why have you killed your brother? not could you work (3) like him? fye! and wicked! begone!

Talangi gi he cow-ńea a Vaca Aców-ooli: talangi ger now how gi-heni.

Tell to the family of Vaca Acow-ooli: tell (them) that they come hither.

Now how leva, bea feco'w giate ginowtóloo leva Tangaloa:

They came accordingly, when commanded to them thus Tangaloa:

Mo wo toho vaca gi tahi; mo felów gi tocalów gi he fonnooa lahi gi-ai, mo nonófo ai:

You go (and) launch canoes to sea; and sail to the west, to (the) land great there, and dwell there.

Be mo gile tea ange-be-co mo loto, coe loto lillé:

And your skin (be it) white just like your mind, it is a mind good.

Te mo boto, gnahi togi, moe coloa fooli-be, bo mo vaca lahi.

Shall you (be) wise, making axes, and riches all-whatsoever, and also canoes large.

Cowca aloo au talangi gi he matángi ger how me mo fonnooa gi Tonga.

In the mean time, go I (to) tell to the wind that (it) come from your land to Tonga.

Iky chi te now felow giate gimotoloo moe now vaca covi.

(But) not little, (i. e. not at all) shall they sail to you with their canoes bad.

Lea-angi leva Tangaloa gi he towgete, tegger ooli-ooli *coy*, co mo loto covi; be ger sese.

Spoke thus Tangaloa to the elder brother, shall you (be) black, as your mind (is) bad; and you (shall be) destitute.

Iky obito tegger mea lillé, iky tegger aloo gi he fonnooa ho tehina; fefe tegger aloo ai, moe mo vaca covi?

Not much shall you (have) things good; not shall you go to the land (of) your brother; how can you go there with your canoes bad?

Co ho tehina be tenne how gi Tonga fuccatow mo gimotoloo.

You brother only shall come to Tonga to trade with you.

The following is the song, of which the translation was given in the first volume, p. 307: it belongs to the Neuha mode of composition. (See p. 334 of this vol.)

Mow nofo-nofo talanóa gia Vavaoo

We remained talking about Va-

Tooa Licoo bea behe my he toonga fafine,

Tow aloo fonónga gi Licoo ger mamáta he hifo he láā: tow fonóngo gi he ma'boo he ma'noo mo he tangi he loobe.

Tow toli *he* cacála gi he hifóánga gi Matawto.

Tow nofo-nofo bea tow toofa he tatali omy me Licoo O'ne.

Tow cowcow gi tahi, bea tow lanoo gi he Vaoo A'ca mo tow taky' *he* fango nana'moo: tow tooi cacala, mo tow fi he chi *he* tow toli me Matawto.

Ca tooange gitowloloo gi he hifoanga gi Ana Manoo, tow jio hifo mo tai-mana'va * gi he mamaoo he tahi gi-lalo.

Gooa tow loto manatoo, he foo matangi *gooa* mabooange my me he foo toa gi toogoo ootoo gi tafanga-fanga.

Gooa te loto lahi † he mamata he gnaloo gi-lalo, footeange noa-aibe ger lyígi he macca fefeca.

Gooa ifi-afi, tow aloo gi Mooa: fonongo! gooa ongo my he langi: gooa now aco he boo-ola ger fy vaoo, Tooa Licoo, when said to us the women,

Let us go (a) walk to Licoo, that (we may) behold the going-down (of) the sun: we (will) listen to the singing (of) the birds, and the lamentations (of) the wood-pigeon.

We (will) gather flowers near the precipice at Matawto.

We (will) remain, and we (will) share out the provisions brought us from Licoo O'nĕ.

We (will) bathe in the sea, and we (will) rinse in the Vaoo Aca, and we (will) anoint (with) oil sweet-scented: we (will) string flowers, and we (will) plait the *chi* (which) we (have) plucked from Matawto.

Whilst (are) standing we upon the precipice at Ana Manoo, we (will) look down without breath, in the distance (upon) the sea below.

As our minds (are) reflecting, the great wind whistles towards us from the great (lofty) Toa-trees in the inland upon the plains.

Is (to) me (the) mind large, beholding the surf below, endeavouring in vain to tear-away the rocks firm.

(It) is evening, (let) us go to (the) Mooa: hark! there sounds to-me the band of singers: are

* Tai-manava; breathless, meaning with wonder and astonishment,

† Loto lahi, means here, a mind elevated with the sublime.

abo gi he Malai gi Tanéa ?

they practising a booa'la to perform to-night at the Malai at Tanéa ?

Tow aloo gi-ai.

Let us go there.

Iky te tow manatoo gi he tow oolooagi nofo, lolotónga *gooa* tegichi ly'igi he tow, he tow fonnooa.

Not shall we think (by periph, we shall deeply think) to our former state (of affairs), whilst not yet (had) torn the war our land.

Oiaooé! coe mea fucca-manavahé *co* he tow; vakkyange gooa va'ooa he fonnooa bea gooa ma'te covy he toonga tanga'ta.

Alas! (it) is a thing terrible, the war; behold is bushy (overgrown with weeds and bushes) the land, and are dead sadly many men.

Gooa nofo nóa ai-be ho-egi : iky te now fa tango toca-taha-be he mahina gi *he* now fea'ooa'gi.

Are remaining unsettled there our chiefs: not shall they much wander singly (by) the moonlight to their mistresses.

O'ooa-na tow mana'too-natoo co-he-loto gooa tow he tow fonnooa.

Desist us reflecting: how can it be helped is (at) war our land!

Co he fonnooa co Fiji nai omy' he tow gi *he* tow fonnooa co Tonga, bea gooa tow tooboo leva ange-co ginowtoloó.

The land (of) Fiji has brought the war to our land (of) Tonga, and (as) it is, let us act accordingly like them: (i. e. like the Fiji people).

O'ooa na tow mana'too-natoo, tow ma'te abé abongi-bongi.

Desist us (being) melancholy: (i. e. let us be merry), we (shall be) dead perhaps to-morrow.

Tow va'la he chi-coola bea tow nawa'gi he ta'pa he gnatoo, tow y he fow he tow tooi jiale, bea tow cahooa he hooni ger fucca-haange tow gnáno-gnáno.

Let us dress (with) the chicoola, and let us bind our waists with tapa (of) the gnatoo: we (will) put on the head-dress (made of) our strong jiale-flowers; and (put on) our necklaces (of) the hooni-flower to shew off our sun-coloured-skins *.

* On being exposed a little while to the sun, their skins, particularly of women and children, and others not much subjected to the heat, be-

Fónongo-ange he maváva he toonga ky fonnooa.	Listen to the applauses (of) the multitude: (i. e. mark how they praise us).
Gooa hili he oola; be gooa toofa he genánga he tow catooánga; tow aloo abo'ngi-bongi gi mooa.	Now is ended the *oola;* and (they) are distributing the materials (of) our feast: let us go tomorrow to the mooa.
Iky *he* holi-my he toonga tangáta cawleange tow twinga ca'cala, bea beheange he now láboo my.	Not (are) eager towards us, (meaning, are very eager) the (young) men begging our wreaths (of) flowers, and thus their flattery towards us.
"He-mea-cóia tai óëóëfooa he tow toonga fafi'ne me Licoo iky' he lille he now gili gnagnano: gooa tattow he now nanámoo mo he hifoánga gi Mataloco mo Vyboóa, gooa te holi ger aloo gi Licoo, tow aloo gitowtoloo abongi-bongi.	They (are) not beautiful, our (young) women (coming) from Licoo *, not good their skins sun-coloured; is to be compared their fragrance, with the precipice at Mataloco, and Vy-booa: I am anxious to go to Licoo: let us go (we) ourselves to-morrow.

The following is the speech which Finow the Second made to the chiefs and warriors of Vavaoo on his coming into power; it may be considered the best piece of Tonga composition: the English of it has been already given. See Vol. I. p. 411.

Mo fonóngo my gimotóloo, Ho-Egi, mo Tangata-tow!	Ye, listen to me, chiefs and warriors!
Capów gooa ai taha giáte gimotóloo gooa tai-láta *he* tow nofone (9) co lolotónga-ení (16) ger áloo gi Hapai;	If is there one among you is discontented (with) our state (of affairs) now is the time to go to Hapai;
Ca iky' obito teoo toogoo *he* taha	For not at all will I permit one

come suffused with a reddish tint, which, together with the soft natural brown, is greatly admired.

*(By periphrasis) our young women from Licoo are exceedingly beautiful, the complexion of their skins is very good, &c.

ger nofo gi Hafooloo How mo enne loto tai-lata mo fealooagi.

to remain at Hafooloo How with his mind discontented and wandering.

Na mamáfa ecoo loto *he* mamata he foo mow-mow nai tooboo he tow tai-toogoo he tacóto gi Malai (15).

Has been heavy my mind, beholding the great destruction has caused the war unceasing (of) the prostrate chief in the Malai.

Gooa fy-fy bea-ha? gooa taicaky gooa vaooa he fonnooa, be gooa iky taha ger enne gnóooë; cani tow nofo lillé nai caky y-be.

We have been doing much, and what is the consequence? (17) is unpeopled and overrun with weeds the land, and (there) is not one to its culture; if we (had) remained peaceful, it (would) have been populous still.

Taha he foo Egi mo tangatatow gooa taw! mo tow nofo fuccataha mo he tooa; co loto ahai?

One the great chief and warrior is fallen! (i. e. many, 18) and we remain associated with the *tooas*; how can it be helped? (19).

Gooa tow loto-vale! low-gita gooa ge chi he tow möoóine (9).

Are we mad! I think is yet little (i. e. already too short) our lives.

Ilónga be tangáta bea nofo ia ger fucca-manaco, mo fucca-lata, enne nofone (9).

It is a manly characteristic (20) when remains he (i. e. a man) to be fond (of), and contented (with) his station (place).

He mea cóia tai low-noa ger fucca-nónó he mea gooa tegichí loloa-ange!

(It is) a thing truly not foolish (i. e. very foolish, 21) to shorten the things (which) are not yet long (enough).

Cohái giate gitowtoloo tenne be-he enne loto "gooa te fia mate —gooa te fioo *he* möoói."

Who among you shall say (in) his mind "I desire death—I am weary (of) life."

Vacky-my! na iky tow fy gi-to'wto'loo ange-co he toonga-mea (22) loto-nóa?

Behold! have not we acted like people foolish-minded?

Na tow goomi *he* mea, gooa fiooa fooa-be he tow méa möóni.

We have been seeking things (which) deprive (us) altogether (of) our true things (i. e. things really useful).

Iky' teoo behe-atoo giate gimotóloo, óooa-na mo manátoo gi he tow (23).

Nor will I say to you, give up your thoughts of fighting;

Ofa be (24) *ger* matta-tow my he fonnooa, bea how nihi ger véte he tow abi, tow fucca-ha-angi giáte ginówtóloo, ca láhi leva he tow gnóooë, tattow-be mo ia he tow toa:

Let but the front of war (approach) towards our land, and come any (force) to plunder our homes, we (will) make shew forth to them (that) whilst great accordingly our agricultural works, in like manner with it our bravery (25).

Tow fy be leva gitowtoloo he gnóoge, coe leo möóni ia (26) he tow fonnooa.

Let us do accordingly, ourselves, the agriculture, (for) that is truly guarding our land.

Gooa tow holi gi he fonnooa gehe co-oomá?

We are anxious towards a land different, wherefore? (i. e. why should we be anxious for an increase of territory?)

Gooa lahiánge-fow he fonnooa coéni ger fatánga gitówtóloo; ikyehi te tow fa gena enne tow.

Is sufficiently great the land this for supplying food (to) us: not little (not at all) shall we be able to devour its produce.

Neoo iky' ahé léa-átoo fuccaloto-boto; coe cow-motooa gooa nofo-my, gooa te hoo-ange giate ginowtoloo ger tala-my, capów te hala:

I have not, perhaps, spoken to you wisely; the elders (i. e. the matabooles) are sitting near me; I entreat to them that (they) tell me if I (am) wrong.

Gooa te ge tamachí, gooa te ilaw iky' teoo boto he boole capów nái fucca-taha acoo loto, mo he loto he tacótone ger fy-telíha toca-taha be, iky' ger ongo gi he now-lea:

I am yet a youth, I know, not should I be wise (in) governing if were alike, my mind and the mind (of) the prostrate (dead) chief, to act optionally, of one's own accord, not to listen to their discourse:

Fucca-fetai mo gimotoloo he ofa, bea-mo he nofo-mow giate ia.

(My) thanks for your love, and also fidelity towards him.

Co Finow Fiji mo he cow-mataboole gooa nofo-my, now ilaw-be *ginowto'loo* éoocoo fa fucca-fehoói gi he lillé he tow nofone.

Finow Fiji and the matabooles are present, they know my frequent enquiries concerning (the) good (of) our government.

O'ooa chi na (27) mo behe he mo loto,—" io, co tow fonongo gi he low-noa he tamachi coehá."

Mo manátoo ca léa atoo leva au, co he fucca-ongo atoo ia he loto a Toi Oomoo, mo Ooloovaloo mo Afoo, mo Fotoo, mo Alo, bea mo fooli-be he cow-Ho-egi mo he mataboole *he* Vavaoone (28).

Mo fonongo my! cow fucca-manatoo-atoo giate gimotoloo; capow gooa ai nihi gooa fonnooa gehe, be gooa ai nihi gooa tai-lata *ger* nofo fucca-behene (9) co lolotonga-be coeni teoo atoo giate gimotoloo ger aloo, ca, hili leva coeni, iky chi te tow felowagi mo Hapai;

Fili-fili leva he mo nofoanga co Fiji e, co Hamoa e, co Tonga e, co Hapai e, co Fotoona mo Lotooma e.

Ilonga-be mea gooa loto-fuccataha ger manáco *he* nofo he lillé tai-toogoo,—ginowtoloo-be te now nofo gi Hafooloo How.

Iky-chi teoo behe ger lolomi he toa he taha loto-tow.

Vacky-ange! he fonnooa co Tonga bea mo Fiji gooa nofo tow *be*, mo fili-fili he mo manáco ger aloo gi he taha, ger fy ai he mo toa.

Mo too! taggi-taha-be aloo gi enne abi, bea mo manátoo gi he aloo he vaca he bongi-hongi gi Hapai.

Do not say in your minds, "truly, (do) we listen to the silly talk (of) a boy wherefore?"

Recollect ye, whilst speak to you therefore I, it is the echoing of the mind of Toi Oomoo, and Ooloovaloo and Afoo, and Fotoo and Alo, also and all the chiefs and the matabooles (of) Vavaoo.

Listen ye to me! I remind ye, (that) if there any one is (of) another land, and there any one is discontented (with) remaining in this way, this is the only opportunity I will give to you to depart; for, let pass accordingly this (occasion), not little (i. e. not at all) shall we communicate with Hapai;

Choose then your dwelling-places; is Fiji there, is Hamoa there, is Tonga there, is Hapai there, is Fotoona and Lotooma there.

Marked be those having minds unanimous, that they love remaining (in) the peace unceasing: those only, shall they remain at Hafooloo How.

Not at all will I suppress the bravery (of) one warlike mind.

Behold! the land of Tonga and of Fiji are remaining (at) war: choose ye your wish to go to the one, to perform there your bravery.

Arise! each one go to his home, also and reflect upon the departure (of) the canoes to-morrow to Hapai.

These, it is presumed, will be found sufficient to give the reader a just idea of the nature and genius of the Tonga language; and will sufficiently enable him to compare it with others, to which it may be supposed to have some affinity; as the Malay, for instance, or hereafter, perhaps, with those of the Fiji, the Sandwich, and the Society islands; of each of which places we ought, in a few years, to have some better account than we have hitherto had; for there are English and American people who have been resident at those several clusters of islands for a number of years; and, of course, ought to be perfectly acquainted with their customs, and tolerably well versed in their language. There is no doubt but that the farther enquiry is carried into the history of the South Seas, the more clearly it will appear that a very strong relationship exists between the natives of the different islands, notwithstanding the distance of their geographical situations. Affinities between their several languages have already been shewn by Cook and other navigators, but under a very disadvantageous circumstance, the want of a free communication of ideas; in consequence of which, many wrong words have been given; thus, *lille'* is the Tonga word for *good*, but Cook gives *my fogge* (my foki), which means, *give it me if you please:* for a bead he gives, *attahoa*, which should be *cahooa:* he gives *koooma* (co-ooma') for the burnt circular marks in the skin; but this word means *why? what for?* whilst the proper word for those marks is *lafa*. For *to sneeze*, he gives *efango* (fafango), signifying, to *blow* the nose; the word for sneezing being *mafatooa:* for the head, *ooloo pokko* (oolooboco) which means the skull: for the number 100,000, he gives *laoo noa (low-noa)*, which literally means nonsense, or foolish discourse! From at least fifty to a hundred other instances of this, out of the same vocabulary, might be quoted; and the same with Labillardiere's Vocabulary, of

which indeed we have already noticed a few remarkable instances. (See p. 390 of this volume).

In respect to the Malayan language, Mr. Mariner has, with great diligence and attention, looked over the whole of the English part of Marsden's Malayan Dictionary, and has selected the following list of above sixty words, which bear a considerable resemblance to the corresponding Tonga words. It is here very worthy of remark, that those Tonga words which contain the sound of the letter *f* have in its place the letter *p* or *b* in the Malayan: and the above author notices in his preface to the same excellent work, that the Malays, not having the sound *f* in their own language, generally substitute *p* for it in those adopted Arabic words where it occurs.

TONGA.	MALAYAN.	ENGLISH.
í ca	īkan	fish
níma	lima	five
lángo	lāngau	a fly, (the insect)
láë	dāhi	forehead
foóa	būah	fruit
matángi	angin	wind
mátta kikíla	māta bilas	goggle-eyed
foóloo	būlū	hair of the body; down
foóloo foóloo	ber lūlū	hairy
oóloo	ū'ū	the head
toónga	tangga	ladder
áte	āti	liver
goótoo	kūtū	louse
hoóhoo	sūsū	milk; also the breast
mála	māra	misfortune
páloo	pālū	to mix
námoo	niāmok	mosquito
mátta he hoóhoo	māta sūsū	the nipple of the breast
motoóa	tūah	old
táë	tāī	ordure
fí'li	pīlih	to choose

TONGA.	MALAYAN.	ENGLISH.
ɔófi	ūbi	yams
ɔooboo	tumbuh	to spring or grow up, as plants
fooloo-fooloo	ber bulu	shaggy, hairy
ma	malu	shame-faced
lellé	lari	to run
motoóa	tuah	aged, ancient
éfoo	abu	ashes
toola	sulah	bald
aloo!	ka-luar	begone!
matta	māta	the blade of a knife, or edge of any thing
gnignila	niāla	to blaze
matta gnila	mata nila	blear-eyed
ila	chelā	a mole in the skin
acow-fanna	pānah	a bow
low-papa	pāpan	a board
ooa	dua	two
mamma	māmah	to chew
fili	pilih	to choose, to select
fonnooa	benūa	land or country
tangi	tāngis	to weep, to shed tears
mate	māti	dead
toolli	tūli	deaf
gele	gali	to dig
matta	mata	the eye
mooi	muda	young
afi	api	fire
langi	langit	the sky
towfa	tufan	a gale of wind
telinga	telinga	the ear: the handle of a vessel
ia	iya	he, she, it
mafanna	pānas	hot, (glowing)
acow	kayu	timber, wood
ongofooloo	sa-puluh	ten
ooafooloo	dūa-pūluh	twenty
tow	taun	year, season

The following are nearly alike in sound, but have some little shade of difference in their meaning.

TONGA.	MALAYAN.
Toonoo; to roast.	Tūnu; to burn.
Low papa; a board.	Loh pāpan; a copy-book or table.
Fooloo he matta; the eye-brow.	Būlū māta; eye-lashes.
Acoo; the poss. pron. *mine.*	Aku; I.
Mamáta; to inspect, to view.	Máta-máta; an inspector.
Tacabe; poor, friendless.	Ter-chābē; ragged.
Boto; wise.	Budi; wisdom.
Cata; to laugh.	Kata; to speak.
Boto-boto; round.	Bontar; around.

In regard to the following Vocabulary of the Tonga language, the reader is requested to observe, that there is, at the end of the second part, a list of those words which have been discovered to be omitted in the body of it; and that the greater part of those English words which he does not find, and whose synonimes neither are to be found, may be presumed to be such as there is no Tonga for, and which necessarily constitute a very numerous class.

A

VOCABULARY,

TONGA AND ENGLISH.

ACO

A. A fence.

A. Of or belonging to, (used only before proper names of persons,) as Finow's speech, *coe malánga a Finow.*

A'ä. To awake.

A'anga. Pincers or forceps of any kind.

———. A spider.

Abé. Perhaps, likely.

A'bi. Habitation; home.

Abó. To-night.

Abóngi-bóngi. To-morrow.

A'ca. A root.

——. To kick; a kick.

A'chi. Through; bored through; to pierce through.

A'co. To inculcate; to teach; also to learn.

A'coo. My own: in composition it can only follow *my*, to give me, as *my ia ma a'coo*, give it me, or literally, give it for my own.

Aców. Wood; a plant or shrub; any sort of club.

Aców-awla. A particular kind of spear.

Aców-fánna. A bow.

Aców-fánna-tangáta. A war-bow.

Aców-váoo. A particular kind of spear.

Acóy. You: this word is used only when it is the subject of the verb, or in answer to the question who?

A-éna. The relative pronoun, *that:* it is more usual, however, to say, *co-ena.*

A-éni. The relative pronoun, *this;* it is more usual, however, to say, *co-eni.*

A fá. A hurricane, a storm.

A'fe. A thousand.

Afé. When (used only in a future sense.)

A fi. Fire.

A'fi-níma. The palm of the hand.

A fi-váë. The sole of the foot.

Ahái? Who.

A'hi. Saudal wood.

A'hi-áhi. To try, essay, endeavour, strive; an essay or endeavour.

A'ho. Day-light; a day; the day-time; by day; *he aho coeni;* to-day.

A'hōángebé. Daily.

A'ho-be. Daily.

A'hoo. Smoke of burning bodies; soot.

A'hooía. Sooted; smeared with soot; browned with smoke.

Ai. There, in that place, (*gi-ai,* is the more proper word.)

Aía. The pronoun, *he,* used only after the verb, or in answer to the question who? also the possessive pronoun, *his.*

A'la. Applicable, fit, suitable.

A'la'. A term of appeal to draw attention, mostly used by children; a term of solicitation.

Alánga. A haunch; a limb.

A'lo. The suet of a hog; also the circular piece cut out round the navel of the hog, to embowel it: this piece is prepared in a particular way and eaten.

A'lo. To hunt.

A'lo-álo. To fan.

A lofía. A volcano.

A'loo. To go, to depart: get along! begone!

——. The gait or walk of a person.

A'looánga. The footsteps of man, or any animal; the track left by any thing moving.

A'looángi. To proceed, (as to locomotion,) progression.

A'loo-háge. To ascend.

A'loo-hífo. To descend, to alight.

A'loónga. High, lofty.

——. A pillow; any thing to rest the head on.

A'mo. To carry on a stick between two men's shoulders, one following the other: the stick so used is also called *ámo:* if a man singly carries any thing upon a stick across his shoulders, it is called, *amo fucca tefoŏa.*

Amoo'chi. To snatch, to pluck forcibly.

A'na. A cavern; the cabin of a ship.

——. His own: it can only be used in composition with *ángi,* to give to him, as *a'ngi ia ma a'na,* give it to him, or literally, give it for his own.

A'nga. A shark.

——. Place or situation of any thing.

——. The disposition or temper of the mind.

A'nga cóvi. Bad disposition; illnatured; disobliging.

A'nga lillé. Good disposition; goodnatured; obliging.

A'nga. Habit, custom, knack.

A'nge. Against, leaning against.

——. Alike, similar to each other: a frequent sign of the adverb.

A'nge-bé. Like to, (one *thing* being compared with another; see *ange-co,*) just like.

A'nge-co. As, alike, (one *action* being compared with another.)

A'ngi. To give: but used only when the third person follows the verb, as give him, give them. When the first person follows the verb, as give me, *my* is used instead of *ángi*; and when the second person follows, as I'll give you, *átoo* is used. See the verb *to give* in the other part of the vocabulary.

——. Towards; but like the above, can only be used when it has a relation to the third person, as, *a'loo a'ngi*, go towards him. See *towards* in the other part of the vocabulary.

Aniáfi. Yesterday.

A'nibó. Yester-night.

Anifé When, (used only in a past sense.)

A'no. A lake; a marsh.

A'noo. Saliva; to spit.

A'noo-ánoo. To puddle in the water, to dabble.

Any'. Presently, by-and-by.

A'oo. A cloud.

A'oochi. The buttocks: the more proper word is *oochi*.

A'oochía. To grow cloudy.

A'oonga. Of use; valuable; useful.

A'pi-ápi. Crowded; full: as a road crowded with men; a basket full of any thing.

A'ta. Reflecting; shining; resplendent.

Atá. Wide; capacious.

A'te. The liver.

A'te-bíli. The kidneys.

A'to. To roof; to thatch.

A'to fálle, roof of a house, to roof a house.

Atoo. To give; but used only when the second person follows. See *Angi*.

——. Towards; but used only when it has a relation to the third person, as, towards him or them.

Au. The pronoun, I.

A'va. A cove, crevice, creek; a hole; a gap; a straight.

——. A fish resembling the mullet, peculiar to the salt water lakes of Namooca.

A've. To take away; to deprive of.

——. To conduct.

Aw-i. An expression of pity; also of pain.

Awi-áwi-fooa. Fair, beautiful.

Awla. Name of a certain kind of tree of which spears are made.

Awta. Raw, not cooked.

Awta-awta. Dirt; filth; refuse; sweepings.

B.

Bawla. Matting made of the branches of the cocoa-nut tree, with which houses are thatched: *Báwla áto*, mats to thatch with. *Bawla fucca tefichi*, matting used to cover the ridge of a house.

Be. Only; alone; solely; by oneself.

—. The conjunction, and, also.

—. The adverb, when.

Béa. The conjunction, or, also.

Bea. A contraction, of *be ia*, and he, or when he.

Béa-há. And what? i. e. what is the result.

Béca-béca. The swallow, (a bird.)

Bécoo. Blunt, not sharp; obtuse.

Bécooánge. Bluntly, obtusely.

Béhe. So, in this manner; alike.

——. To signify, to give another to understand; to relate; to say.

Beito. A kitchen or place where cooking is carried on.

Béla. Purulence; corruption; pus; to suppurate.

Béle. A favourite; a minion.

Béloo. Cups to drink out of, made of the Banana leaf. *Beloo cáva*, Cava cups.

Bépe. Butterfly.

Bibíco. Lazy; indolent; (contracted from *bíco bí'co)*; also obstinate.

Bibígi. A child, not more than two or three years old.

Bíco. Crooked; curved; awry.

Bíco-bíco. Lazy; indolent; (v. *Bibí'co*) crooked.

Bíco-bíco-ánge. Crookedly.

Bígi. To cement; to stick; to adhere.

Bígi-bígi. Adhesive; sizy; to stick.

Bíhi. To splash.

Bihía. Contagious: *mahagi bihia*, contagion.

Bíli. A species of lizard.

Bísi. This word has no particular meaning of itself, but with *low*, to speak, before it, thus, *lowbisi*, it means nonsensical discourse; tittle tattle: vide *low*.

Bíto. Full; brimful; the navel.

Bo. A post; a pillar.

—. Day.

Bóa. To relate; to say.

Boboóla. A prisoner; a slave.

Bóca. To castrate.

Boláta. The stem either of the banana or the plantain tree.

Bóngi-bóngi. To-morrow; to-morow morning.

Boóa. A kind of flower resembling the *Jeuli*, but yellow.

Booáca. Swine; pork; pig, &c. (probably derived from the English *Pork*, or the Portuguese or Spanish.

Booáca tangáta. A boar, (literally a man swine.)

Booáca fafíne. A sow, (literally a woman swine.)

Boóboó. A gargle.

Boobooha. Sultry; hot.

Boobooóla. To swell.

Booboónoo. To close; to shut; the lid of any thing.

Boóge. To apprehend; to hold; to seize hold of; to arrest; also the little hillock or mound in which a yam is

planted: those parts of a double canoe extending beyond the platform.

Boóge-mow. To clinch.

Boógoo-boógoo. Squab; short and thick.

Boóha. A box; a chest.

Boóhi. To blow any thing out of the mouth with force; also the name of the party that go out to distribute the bait for rats, which is done by blowing it forcibly out of their mouths.

Boói boói. A curtain; a screen.

Boóla. To swell: *fu'cca boo'la matta*, to hector; to swagger; look big.

Boóla-boóla. A swelling.

Boóle. To order or conduct; to give directions; to manage; to declaim.

Boo'le. A kind of spotted shell.

Boóle-boóle. Spotted; party-coloured.

Booló. Veiled; concealed; something thrown over the head and face; to veil; to mask.

Booló-booló. A mask; a veil for the head.

Boolóa. A mask.

Boolónga. Hat; cap.

Boóloo. Gum; pitch, or any adhesive substance.

Boóloo-boóloo. To draw up the dress so as to cover the shoulders; to shelter.

Booloo'hi. Sick; ill; sickness: only used when speaking of Tooitonga.

Boo'na. To fly; to vault; to jump high in the air.

Boono'. To incline; to bend down; to droop; to stoop the body, or head.

Bö-oo'li. Night; (from *bo*, day, and *oóli*, black.)

Bö-oo liánge. Obscurely; darkly; by night.

Boo'si. A cat: (probably from the English word *pussy*.)

Boo'ta. To bet; also a wager.

Boo'too. Burial ceremony.

Bopau. A small paddling canoe made of the hollow trunk of a tree.

Bo'po. Rotten; mouldy.

Bo'to. Wise; cunning; knowing.

Bo'to-bo'to. Round.

Bo'too. Alongside; near to; the side of any thing, except of man or animal, then it is *va'ca va'ca*; a part of; a portion.

Buggi-buggi. A certain kind of club.

C.

Ca. If; but; for; because.

Cábe. Abusive, abuse; cursing; execration.

——. A certain plant.

Cabéa. To abuse; to call ill names.

Cáca. To climb.

Cácá. Deceit, imposition.

Cacáha. Lighted in flames; kindled.

Cacála. Any flower; a wreath of flowers; a necklace of flowers.

Cacáva. To sweat; to perspire.

Cacávaía. Sweaty; all in a perspiration.

Cacców. To swim; to wade.

Cáfa. Plait made of the husk of the cocoa-nut.

Cáfo. A wound in battle; or, if not in battle, at least with a warlike instrument.

Cáfoo. Any covering with which a person may be covered whilst resting, or sleeping.

Cáhi. Scrofulous indurations of the glands, to which the Tonga people are very subject.

Cáho. A reed; an arrow for sport.

Cáho-caho. A superior species of the yam.

Cáhooa. A necklace.

Caínga. A relation; a kin.

Caky'. Inhabitants; population; populous.

Calánga. To roar out; to shriek; to halloo: a shout.
Cálanoo'i. Green beads.
Caláva. Vein; sinew; tendon.
Cáli. A pillow (made of wood, after the Tonga fashion.)
Calía. A double sailing canoe.
Caló. To bark; to yelp like a dog.
Cálo. To turn aside an arrow; or to parry any weapon.
Calóa. A cockle. *Gnédji calóa*; a cockle-shell fixed on a stick to scrape out cocoa-nut.
Cána. Sponge; any thing spongy.
Canáhe. The fish called mullet.
Canánga. Any phrase, or proverbial expression; a cant word.
Cáno. The inmost substance of any thing, particularly kernels of fruit; also flesh.
Cáno he mátta. The eye-ball.
Cáno máte. Lean of flesh (*cano*, flesh; *máte*, dead.)
Cánognatá. Hard-hearted; refractory; stubborn (from *cáno*, the flesh or heart, and *gnáta*, hard.)
Cápa. A siege; to besiege.
Cápaców. The wing of a bird.
Capów. If.
Cáppa-cáppa. To flap the wings with a noise, (as a bird.)
Cáta. To laugh.
Catăgi. Patience; sufferance; to endure; to suffer.
Cáto. A bag; a basket.
Catooánga. A feast; feasting and jollity.
Cáva. The pepper plant; also the root of this plant, of which is made a peculiar kind of beverage; being first chewed, and then mixed up with water.
Fooa Ca'va. An oath: see *Foo.*
Cáva. The beard.
Cáve. A handle or sling to a basket.
Cáve-cáve. A swing; to swing.
Cavénga. Burden; load; freight of a canoe or other vessel.
Cáwle. To beg; to request.

Cáwna. Bitter; brackish: also intoxicated with cava, or any thing else.

Chi. Small; little; thin.

——. The name of a certain plant.

——. To throw, or cast away gently; to toss.

Chíchí. Softly; slightly; lightly; in a very moderate degree.

——. An ornamental dress round the waist for either sex, made generally of leaves of the *chi* tree, but sometimes of leaves and flowers of other plants.

Chiági. To throw away; to leave; to separate from a wife or husband; to divorce.

Chíange. The least, or smallest; less.

Chíbi. A slap; a sweeping blow from a club; a particular kind of club.

Chicotá. A particular kind of club; also a certain species of bird.

Chicoócoo. A muscle (shell-fish.)

Chíla. The sprits of a canoe.

Chíli. To cast with a hand-net.

Cobénga chíli; a hand-net.

Chínamánoo. A sow after she has had a litter.

Chinífoo. The wife of a king, or superior chief.

Chíno. The body; the trunk of a tree.

——. Stout, large, fat.

Chíno-chi. Thin; slender.

Co. A particle very frequently used in the Tonga language: it is often joined with the article *he*, when the aspirate is generally omitted, and the compound word we write thus, *cóe*: it is also used before proper names, nouns and pronouns, in the manner explained in the grammar.

Cóa. Froth; foam.

Coa Papalángi; soap.

Co-áu. It is I; *I*, in answer to the question, *who?*

Cobénga. Any kind of net.

Cobénga chíli; a hand-net.

Cobéchi. The leaves of the *paoonga*, dried and worked with the fibres of the cocoa-nut husk, so as to form an instrument for imprinting *gnatoo*.

Cóca. A brownish red juice, expressed from the bark of a tree also called *cóca*: this juice is used to stain or die *gnatoo* with.

Cóchi. A goat (derived from the English); to cut with scissors (from *héle cóchi*, scissors): also to cut the hair of the head.

Cocóho. Eruption of a volcano, or of fire: vapour; steam.

Cóe. A word compounded of the particle *co*, and the article *he*: see the grammar.

Cóe-lóto. Interj. What's to be done! how can it be helped!

Coéni. This.

Coéna. That.

Cófe. The bamboo.

Cófoo. To inclose, or wrap up; to clothe.

Cohái? Who?

Coía. That (the relative pronoun).

Co'ia. Well done! that's right!

Cóiabé. The same; literally, *co ia be*, it is, he, she, or, it, only.

Coihá? What? which?

Coiháe? Why?

Cólo. A fortress.

Coióa. Riches; property; any thing of value.

Co-möóni. Indeed; it is true.

Cónga. A piece.

Coo. A deprivative, applied only to *nima*, a hand, and *nifo*, a tooth. *Ni'ma-coo*, with the loss of a finger: *ni'fo-coo*, toothless.

Coócoo. The muscle; (shell-fish.)

Coo'goo. To grasp; a handful.

Coóla. Beads; a species of the paroquet.

Coóla-coóla. Red.

Coóloo-coóloo. A species of the dove; (the columba purpurata.)

Coómoo-coómoo. The chin.

Cóte. Gibberish; jargon; chattering of birds: the speech of foreigners, which they do not understand, they compare to the chattering of birds, and call it *cóte*.

Cotóa. Mass; whole; bulk.

——. Complete; entire.

Cotóabé. Wholly.

Co'vi. Bad; malicious; a bad design; a wicked intention, or act.

Co'viánge. Badly.

Cow. I; (probably a corruption of Co-au.)

——. Many: it is a sign of the plural number; but only used when speaking of men, or of brute animals: it is sometimes, however, used in the singular number, as Cow-tangáta, a friend: this arises from the circumstance that this word is also taken in the sense of a collective noun, and may mean company, or association; hence Cow-tangata means, literally, a man of one's association, or company. See *Friend*, in the other part of the vocabulary.

——. Stalk; stem.

Co'w-á. A fence.

Co-ooáhe. The cheek.

Co-oomá. For what purpose; what for.

Co'wcá. Whilst; (used only when the first person is mentioned).

Co'w-co'w. To bathe; to foment.

Co'w-fafi'ne. Female companion.

Co'w-méa. An adherent, or follower

Co'w-no'fo. A companion dwelling with one; an inmate; a family.

Co'w-nánga. A female servant, or attendant.

Co'w-tanga'ta. Male companion; a friend (*tanga'ta*, a man.)

Co'w-va'ë. The leg.

Cownátoo. The stick which is forcibly rubbed on, a flat piece of dry wood to procure fire: the flat piece of wood is called *tolonga*.

Coy. The pron. you: this word is used only as the subject of the verb, or in answer to the question, who?

E.

E. A contraction of the article *he*.

—. The sign of the third person singular of the future tense.

E'boo. To weed; to clear of weeds.

Echia. The handle of an axe, hatchet, or adze.

E'coo. Mine; my own.

E'foo. Ashes; dust.

E'foo-éfoo. Dusty; covered with ashes.

E'fooía. Dusty; covered with ashes.

E'gi. A chief; a god.

Mátta mátta égi. Like a prince or chief; of or belonging to a chief; magnificent; pompous.

E'ho. Fetid; putrid.

Elélo. The tongue of any animal.

E'lo. Stinking; putrid.

Elóa. Having the knowledge of; being acquainted with.

Fúcca elóa. Communicative.

E'mo. To lick.

E'na. There (see Héna.)

E'nga. Turmeric.

E'ni. Here; in this place (see Heni.)

E'nne. The possess. pron. *his, her, its.*

E'oocoo. The possess. pron. *my.*

E'va. To walk.

E'va éva. To promenade or walk about at leisure.

F.

Fa. The numeral four.

—. Much; exceedingly.

—. Capable of.

—. Hoarse.

Fa-boóle. Eloquent.

Fa-cáwle. Importunate.

Fáchi. To break; to dislocate; to sprain: broken; disjointed.

Fúccà fáchi. Malevolence (see Fáchi-fáchi.)

Fáchi-fáchi. A grudge.

Fáë. This word signifies mother, but is never used in the vocative case: if a person calls to his mother, he makes use of her name; or as children do, he calls out *a'la*; see *a'la*.

Faého. A stinking breath.

Fáëfine. The armpit.

Fá-fá. To feel; to grope about; to carry on the back.

Fáfáhe bö-oo'li. To grope about in the dark.

Fafa'nga. To feed; to nourish; to supply with food.

Fafa'ngo. To whisper.

———. To awaken.

Fafa'oo. To fill up; to stuff full; to load; to burthen.

Fafa'too. To curl; to fold up.

Fa-fehoo'i. Inquisitive.

Fa'-fy'. Capable of; able to do.

Fafine. A woman; a female of any animal; a daughter.

Fa'fine tacabé. A single or unmarried woman.

——— oha'na. A married woman.

——— motoo'a. An old woman; a widow; also a wife.

Fa'-fooa'gi. Free-hearted; generous. (*Fa*, apt or able; *fooa'gi*, to make a present.)

Fa'-foo'a. Prolific.

Fa-gnaoo'ë. Diligent.

Fagna'wta. Shell-fish of any kind; to gather shell-fish.

Fa'he-géhe. A priest; (*fa'he*, a division or class of men; and *ge'he*, original, distinct, or different.)

Fa'hi-fa'hi. To split; to rend; cracked, broken.

Fa-ílaw. Perceivable; (from *fa*, able; *ilo'a*, to perceive.)

Fäi'te. The posture in which the women sit on the ground, not cross-legged as the men, but with the legs doubled up on one side.

Fa'-ky'. To eat much; to gormandize; to eat heartily; (*fa*, much; *ky*, to eat.)

Fa'la. A mat to sleep on.

Fa-léo. Vigilant.

Fali'gi. To pave; to floor.

Falígi low pápa. To floor with boards.

Fali'gi tacapo'w. To cover the floor with plaited mats of the cocoa-nut leaf.

Fa'lle. A house. *Falle booa'ca*, a hog-sty. *Falle vaca*, a small house in a canoe.

Falle manoo. A bird-cage.

Falle lahi. The large house on a marly.

Fa'lle-booa'ca. A pig-sty, (*fa'lle*, a house; *boöa'ca*, a hog or pig.

Fa'lle-ma'noo. A cage, (*fa'lle*, a house; *ma'noo*, a bird.)

Falli'gi. (See *faligi*.)

Falli'gi ta'ccapo'w. To cover the floor or ground with plaited mats of the cocoa.

Falo'. To stretch in point of length; no word for to stretch in point of expansion: for this they would say, "to make it larger, this or that way."

Fa'lofalo'. do. do.

Fana'nga. A fable; a fictitious tale.

Fa'nga. Beach; shore.

Fa'ngo-fango. To blow the nose; also flutes blown by the nose.

Fanífo. The art of swimming in the surf.

Fánna. A mast; to shoot as with a gun or bow.

Tefito fanna, the heel of the mast; *ooloo fanna*, the mast head.

Fa'nna-fonnoo'a. Great guns; ordnance; cannon; (*fanna*, to shoot, and *fonno'oa*, the land.)

Fa'nna-tanga'ta. A musket.

Fano'w. Pregnancy; childbirth; progeny; offspring; to bring forth young.

Fa'now moo'a. A miscarriage, (as to childbirth.)

Fano'w ma'te. Still-born.

Fa'ō. A peg.

Fa'oo. To take away by main force, or by virtue of superior rank or authority; also to load; to burthen; to stock with.

Fa'ooa'gi. Laden with, (as a canoe.)

Fa'oo va'ca. To load a ship or canoe.

Fa'ta. A shelf; a loft; also a hand-barrow.

Fa'ta-fa'ta. The chest; the thorax.

Fa'tongi'a. A tax; impost.

Fa'too. The stomach; also a bale.

Fa'too. To fold or wrap up; *fatoo la*, to furl the sail.

Fa'too-fa'too. To fold or wrap up.

Fatoo'la. Beardless.

Fa'too-oo'a. A double garment of *gnatoo*, not plaited; when plaited, it is called *vaky'*.

Fa'wha. Offspring; son or daughter.

Fe. To do, (not often used; probably a corruption of *fy*, to do.)

—. Where; what place.

Fëa'looa'gi. Variable; inconstant; unsettled; wandering about.

Fëa'oo. To watch; to guard.

Fca/ooa/gi. An amour; intrigue; also a mistress; lover; a sweetheart.

Féccata'gi. To meet; to encounter.

Feco'w. To bid; command; order; a message; an order.

Féfé? How?

Feféca. Strong; athletic; sturdy; hard; hardness; stiff; inflexible.

Fegé. Controversy; discussion.

Féhia. To hate; abhor; dislike; hatred.

Fehoo'i. To enquire; an enquiry; a question.

Feichi. Copulation; act of generation.

Féke-féke. The ague.

Feki'ta. To congrete; to salute; to hug.

Fékke. The fish commonly called cat-fish.

Fekki'ta. A certain kind of tree.

Fekky'. A disposition to devour or bite mankind; applied to cannibals or to any animal that bites or eats men; a dog that is disposed to bite one, is said to be *fekky'*.

Féle. Interspersed; spread about.

Féleno'a. Strewed about; scattered.

Féllio'co. A store-house.

Felo'w. To navigate; to make a voyage; a canoe; a fleet of canoes; a voyage.

Feta'i. Thanks.

Feta'ägi. To fight with clubs.

Feta'gi. To meet.

Feta'ma. Gestation; pregnancy: (from *fe* to make, *tama*, a child.)

Fétata'ngi. To sob; to shed tears.

Fétatechi'li. To lighten; (to flash with lightning;) lightning.

Fétchi. To break; to stave; to split; to snap in two.

Fetoo'. A star; a planet.

Fetowla'gi. To meet; to cross; a meeting; a crossing.

Fi. To twist; to plait.

Fi'a. Want; being without; to want; to desire to be, or to have.

Fooa möoo'i fia; sudden death. (*Fooa*, entirely; *mo"oo'i*, life; *fi'a*, wanting.)

Fi'a-a'looa'gi. Wandering; unquiet; discontented.

Fi'a-fei'chi. Venery; venereal desire.

Fi'a-fi'a. Delight; gladness; joy; pleased; delighted; conceit or pride arising from rank; abilities; extraordinary actions, &c.

Fi'a-ky'. Hunger; hungry.

Fi'a-la'hi. To brag; to boast; (*fi'a*, to wish or desire; *lahi*, great or powerful,) boasting.

Fi'amo'-a'loo! Away! begone! (from *fi'a mo' a'loo*; desire you go.)

Fi'chi. To fillip; to snap with the fingers.

Fu'cca-fi'chi. To apologize.

Fi'fi'e. Firewood; fuel.

Fi'ha. How many?

Fi'hi. To entangle; to entwine; to twist.

Fi'hi-fi'hi. To entwine; to twist.

Fi'li. To select; to choose; to guess; a choice; to strive; to search; also an adversary, (probably from the custom of singling out an enemy to fight with;) to contend with: *fili mo he macca*, to strive against rocks; to attempt impossibilities.

Fi'li-fi'li. To choose; to pick; to select.

Fi'lian'ge. To throw over; to turn on one side.

Fili he-lo'to. Literally, to search the mind; to try to remember; to ruminate; to consider.

Fili'hi. To overturn; to make topsy turvy: upset.

Filo. Thread, string: the perinæum.

Fioo. To satiate; to have enough of.

——. Satisfied; tired of.

Fítoo. The numeral seven.

Fítoo-ongofoo'loo. Seventy.

Fo'a. To burst; to crack; to break to pieces.

Foccatoo'. On end; endwise; to set up on end.

———. To heap up; to collect together; to jumble together; to amass.

———. To transport, or convey goods in a canoe.

———. Va'ca-foccatoo'; a small paddling canoe.

Foffo'lla. To unfold; to spread out.

Fofo'nga. The visage, or countenance; appearance.

———. A feature of the face.

Fo'ha. A son.

Fo'he. A paddle.

Fo'he-oo'lli. A paddle to steer with; a rudder; a helm.

Fo'hi-fo'hi. To peel; to strip off as bark, &c.

Fo'i. Cowardice.

——. One, or rather a whole, bulk, ball, or head: as *fo'i la'ho*, a testicle, from *fo'i*, a whole, a ball or nucleus, and *la'ho*, the scrotum, a ball of the scrotum.

Foi-va'ca. Either of the canoes of a double canoe.

Fo'i-oo'fi. One yam. Fo'i-nioo. One cocoa-nut, &c. the same as we use the word *head* for *one*, when we say a head of cattle, &c.

Fo'i-ma'noo. An egg (from *foi*, a ball, or nucleus; *ma'noo*, a bird).

Fo'i-va'ë. The calf of the leg (from *foi*, the body, or bulk, *va'ë*, the leg).

Fo'ki. Pray! if you please! now do!

Fo'ki-fa. Forthwith; suddenly.

Foky'. A species of the lizard.

Fo'li. Round about; encircling.

——. To circumvent; to surround.

——. To spread about (as vegetation).

Fo'lo. To swallow.

Fo'lo hoo'o ky; to swallow greedily.

Fo'nno. To inlay.

Fonnoo'a. Land; clime; country round about; a people.

Fonnoo'a ta'ha. Of one country, compatriot.

Lo'to fonnoo'a. Midland; inland.

Fonnoo'a-lo'to. The stone sepulchre, in which the bodies of chiefs are interred. See *Loto.*

Fo'no. A public harangue on matters, generally of civil policy. See vol. i. p. 285.

—— The food that is eaten at cava parties; also the act of eating it.

Fono'nga. A walk; a journey by land; a jaunt.

Fono'ngo. Hark! to listen; to hearken.

Fo'noo. A turtle.

Fo'noo-colo'a. The sea tortoise.

Foo. Great; exceeding.

——. To clap the hollow palms of the hands together.

Foo'a ca'va (corruption of *foo he ca'va*, to clap the hands for the ca'va), an oath; because a solemn oath is generally confirmed by taking a cup of cava. *Na'i foo he ca'va*; he took an oath.

Fooa. The shape.

——. Fruit; blossom.

——. Bearing fruit; to carry a parcel, or burden.

——. All; (in quantity of mass, or bulk).

——. Also a corruption of Foo he, as *foóa ca'va*. See *Foo.*

Foo'a-bé. All; (all in quantity of bulk, or mass), every: universally; wholly.

Foo'a-bé foo'a-bé. Altogether (in respect of extent, mass, or bulk).

Foo'a-ca'va. An oath. See *Foo.*

Foo'a-ca'va lo'hi. Perjury (*lóhi*, false).

Foo-acco'w. A general name for the vegetable kingdom.

Foo'a-caca'la. A flower; a blossom.

Fooa-ca'va. An oath (derived from *foo'a*, to call, *he ca'va*, the cava, as a solemn oath is generally taken at a cava ring.) See *Foo*.

Fooa-feníke-anga. The name of the twelfth lunar month.

Foo'a-foo'a. A pimple; any eruption on the skin; a carbuncle, &c.

Foo'afooa'nga. Pumice-stone.

Fooa'gi. To make a present; to give: given.

Méa fooa'gi; a present, or gift (a thing given.)

Foo'a-hífo. To lie along on the ground, with the face downwards.

Foó'a-möoo'i-fi'a. Sudden death; a swoon.

Fooa'nga. A grindstone; a whetstone.

Foo'chi. To haul; to pull, as *foochi la*; to haul on the sheet.

——— To deplume (as to pluck a fowl).

——— The plantain.

Foo'e. A whisk used to keep off flies.

Foofoo'. To hide; to conceal; to disguise.

———. Retired; hidden; snug; concealed; disguised.

Foofoo'la. Swollen; protuberant; bloated; large-bellied; intumescence.

Foofoo'lòo. To wash: lavation; washing.

Foo'ga. A flag: colours; a streamer, as used in canoes.

Foo'hoo. Boxing.

Foo'la. Swollen; bloated; large-bellied.

——— Habitual expectoration from disease.

Foo-lahi. Huge; very great.

Foo'li. All; (in number, not mass, or quantity of bulk).

Foo'li-be. All; (in number, not mass, or quantity of bulk).

Foo'loo. Hair of the body.

Foo'loo-foo'loo. Hairy.

Foo'loo-he-ma'noo. Feathers.

Foo'nga. The beach; the deck of a vessel; the top or summit of a hill where it is flat: the top of any thing.

Foonga vaca; the deck of a vessel.

Foonga möoo'nga. The top of a hill, or mountain: the summit of an island.

Foo'o. Afresh; anew: new.

Fooo'hagi. To lie along on the ground with the face upwards.

Foo'ta. To boast; to vaunt.

Foo'te. Effort.

——— To strive with muscular energy: to struggle.

Fow. A frontlet; a fillet round the forehead: headband.

——— A turban of any sort.

——— Sufficiently.

Fowa'gi. To load; to freight, &c. as a basket, or canoe.

Fucca. To make, to fashion; after the manner of: a frequent sign of the adverb: also often the sign by which the noun is changed into the verb; consequently it is often used in compound words. See the list of words of this class, at the end of the letter F.

Fu'ngatoo'a. To wrestle.

Fy. A fish called the sting-ray.

——— To do, to make.

Fy-fy. To go on incessantly doing; as, *gooa tow fy-fy beaká*, we go on incessantly doing, and what? i. e. what is the result.

Fya'nga. Competition; rivalship.

Fya'nge. To proceed in a discourse, or performance.

Fyfo'ki. *Encore!* as exclaimed at public assemblies (from *fy*, do; and *fo'ki*, if you please).

Fy'fy'béaho'w. Casual, accidental.

Fy'géhe. To differ; to do differently.

——— A peculiarity, or something different from the common.

——— Marvellous; strange; original.

Fy'gna-méa. Actions; deeds; (*fy'gna*, corruption of *Fyunga*).

Fy'gna-pú. Ananas, or the pine-apple.

Fyg'natá. Difficult; arduous.

Fy'gnofoóa. Easy to be accomplished; easy.

Fy'gnofoóa-ange. Easily.

Fy'-teli'ha. To choose, or do as one pleases; choice; will; pleasure.

Fytóca. A grave or burying-place.

Fy'-y-bé. Suddenly; unexpectedly.

Fúcca. See this word under the proper alphabetical arrangements.

Fúcca áä. To arouse; to awaken; to keep awake.

———áfoo-máte. The name of the ninth lunar month.

———áfoo-möoói. The name of the tenth lunar month.

——— ánga géhe. According to a different turn; mode or disposition.

Tógi fúcca ánga géhe. An axe: i. e. a *tolgi*, (an adze,) having the blade differently turned in respect to the handle.

——— áoo. To become cloudy.

——— áta. To aim.

——— átá. To widen.

——— áva. To perforate.

——— aw tow. An advanced party going forward to encourage the enemy on to battle. It is more usually pronounced *fucca haw tow*, which see.

——— bécoo. To blunt; to obtund.

——— bibíco. See fúcca bíco-bíco.

——— bíco. To bend; to incurvate.

——— bíco-bíco, or fúcca bibíco. To be lazy or dronish; to harass; remiss, or faulty in one's duty.

——— bico bico-ange. Indolently.

——— bígi. To cement or cause to adhere.

——— bihi. To splash; to infect.

Fucca bíto. To fill.

——— booáca. To go on all fours, like a swine; swinish.

——— booboóha. To swelter; to be uncomfortable with heat.

——— boóla mátta. To hector or bluster, (literally, to make the eyes swell.)

——— booló. Blindfold.

——— bó-oóli. To encloud or become cloudy; to be lurid or dark.

——— boóta. To lay a wager.

——— bópo. To moulder.

——— bo'too oo'a. On both sides.

——— cacáha. To enkindle; to enflame.

——— cacáva. Sudorific; sweaty; causing sweat.

——— cáffo. To maim.

——— caky'. To people.

——— cáta. To cause laughter; risible.

——— cáwna. To envenom; to intoxicate (with cava.)

——— chíno. Alible; nutritive; fattening; to fatten.

——— chi-chi. Softly; quietly; slightly; to abbreviate or reduce; to decrease.

I'noo fucca chi chi. To sip.

Vícoo fu'cca chi chi. Moist.

——— cóa. To spume; to froth.

——— co'foo. To wrap up; to inclose as a parcel; any part of European dress, as *cofoo vâe*, a stocking, &c.

——— coo'la-coo'la. To rubify; to redden.

——— co'vi. To calumniate; to vitiate; to make bad.

——— éfoo. To pulverize.

——— égi. To consecrate; like a chief; noble.

Mo'wmo'w mea fu'cca égi. To profane; profanation; sacrilege.

——— élo. To turn putrid; to become stinking.

——— elo'a. To betray; to communicate; to tell; to relate.

Fucca fa'chi. To owe a grudge.
——— fa'chi-fa'chi. Enmity.
——— fafi'ne. Feminine.
——— fai'te. The sitting posture of females. To sit as the women do, with the legs doubled up on one side.
——— fano'w. To impregnate; to get with child.
——— feféca. To harden.
——— fehoo'i. To interrogate.
——— féle. To disperse; to intersperse.
——— félle. To strew; to spread.
——— fe-ta'ma. To impregnate.
——— fe-ta'i. To thank.
——— fetowla'gi. To cross; to meet.
——— fi'a-fiia. To please mentally; to afford joy.
——— fi'chi. To apologize.
——— fihi. To entwine; to entangle.
——— fi'oo. To satiate; to satisfy.
——— fo'li. To expand.
——— foo'öha'gi. To lie with the face downwards.
——— Tocáto fúcca foo'öhagi. Lying on the ground with the face downwards.
——— foo'öhifo. To lie with the face upwards.
——— Tocáto fácca foóöhifo. Lying along supine on the ground.
——— géle. To bemire; to dirty with mud or mire.
——— goo'li. Canine; like a dog.
——— gigi'hi. To cavil; tenacity or obstinacy in principle.
——— gi mánoo. To chirp as a bird.
——— gi'o. To peep; to pry.
——— gnaców. To embowel.
——— gnálo. To obliterate.
——— gnaoóe. To bestir.
——— gnigníla. To burnish; to brighten.

Fucca gnofoóa. To facilitate.

——— góoi. Occecation, the act of blinding.

——— ha. To display; to exhibit; to shew; to indicate.

——— hahów. To bedew.

——— hámo. To hanker after; to long for; to envy.

——— haw-tow. To skirmish; a skirmishing party; (corruption of *fucca how he tow*, to make come the battle.)

——— héë. To bewilder.

——— héca. To embark.

——— héla. To tire for want of breath; to be out of breath.

——— hífo. To sally; to descend.

——— hína. To whiten.

——— hína he láä. To bleach in the sun.

——— hína hína. To blanch or whiten.

——— hingo'a. To denominate; to give a name.

——— hoóa. To banter; to joke.

——— hoóhoo. To suckle.

——— hoóo melíe. To sweeten.

——— ífi-áfi. Of or belonging to the evening.

Ky fúcca ífi áfi. An evening meal; a supper.

——— ilónga. To betoken; to note; to mark; to trace; ominous.

Tái fúcca ilónga. Indiscriminately; without selection or distinction.

——— íta. To affront; aggravate; make angry; displease; to pout or look displeased.

——— kevi'gi. Backwards, like the motion of a crab.

——— ky. To feed; also to wean.

——— láä. To bask in the sun.

——— láä. Insolation; exposure to the sun.

——— láhi. To inlarge; the name of a ceremony.

——— laláta. To tame; to make mild.

Fucca láta. To tame; to make mild.

——— lélle möoói. To amaze; to wonder; to astonish; to start.

——— léo. To watch; a watchman; a sentry.

——— lía-lía. Abominable; filthy; odious; ugly.

——— líli. To put in a passion; to irritate.

——— lillé. To make good; to mend; to make peace; reconcile; a pacification; an armistice.

——— lóa-lóa. To elongate.

Táffa fúcca lóa-lóa. To slit; a slit: a cut.

——— lolóngo *or* lóngo-lóngo. To quiet; to recompose; to hush; quiet.

——— longóa. Noisy; to roar; to make a noise.

——— loóö. To excavate.

——— ly. Adulation; to cajole; to coax; to wheedle.

——— ma. To abash; also to defecate; to cleanse.

——— machíla. To sharpen.

——— maéne. To titillate; to irritate gently; to tickle.

——— máha. To drain.

——— mahágí. To sicken; to disorder.

——— maléca. Sensual pleasure.

——— málo. Ease; to rest.

——— malóhi. Forcibly; by force.

Tóho fúcca malóhi. To drag by force.

——— malóló. To refresh.

——— máloo. To shade.

——— mamáhi. To excruciate; to hurt; to pain.

——— mamáta. To indigitate.

——— manáco. Amiable; to endear; to be fond of.

——— manátoo. Memento; to remind.

——— manáva gnatá. Depectible; tough or clammy.

——— mánava-hé. To frighten or alarm; to appal.

——— mánava-chí. To frighten, &c.

——— mánga. To open the mouth; to gape; to gasp.

Fucca mánga váe. Astride; to get astride.

——— máoo. To explain; define; elucidate; explanation; also to compensate.

Tai fa fúcca máoo. Inexplicable.

——— matáffa. A gash or great cut.

——— matóloo. To incrassate; to inspissate; to thicken.

——— mátta. To sharpen.

——— méle-méle. To mingle among; to be strewed or dispersed among.

——— mími. To make or encourage a child to make water.

——— móa móa. To desiccate or harden; to dry up.

——— móco-móco. To cool.

——— móhe. To lull; to make sleepy.

——— mólle-mólle. To plane; to smooth.

——— móloo. To intenerate; to soften.

——— momóco. To cool.

——— mómóho. To ripen; to maturate.

——— moo'ni. Proof.

——— möoói. To quicken; to animate: to heal.

——— móoonoo. To bless.

——— motoóa tangáta. To be economical; (to act the old man;) thrifty; saving.

——— mow. To make fast; to fasten; to secure; to tie; to furl, (as a sail.)

——— mow aloónga. To heighten.

——— ——— helálo. To deepen.

——— na. To appease; to quiet; to silence, (as a child.)

——— námoo cacála. To scent; to perfume.

——— nófo. To seat, or cause to sit.

——— nonó. To shorten.

——— óchi. To conclude; to perfect; to extirpate; to demolish.

——— ófa. To caress; to fondle.

Fucca o'ñ. To approach.

——— oo'a. To divide in two; to bisect.

——— oo'li. To begrime or make dirty and black; to blacken.

——— sése. To impoverish.

——— táboo. To interdict.

——— táha. To adjoin; unite to; coalesce; connect; interlace; to league; to be in company with; together; inseparate.

Páloo fúcca táha. To intermix as fluids (*páloo*, to mix with water.)

Láto fúcca táha. Unanimity; unanimous.

Tái fúcca táha. Separate; not unanimous.

——— takky'. To begird; to coil.

——— tammachí. Boyish; childish.

Léa fúcca tamachí. To prattle.

——— táne. To sit cross-legged on the ground as the men do: the way the women sit is called fúcca faíte (vid. *fucca faite.*)

——— tangáta. Manly; as a man; (worthy of a man.)

Lo'to fucca tangáta. Magnanimous.

Tái fúcca tangáta. Unmanly; ungenerously.

——— tattow. To equalize.

——— te. To review troops.

——— téë. Water excursions; to cause to float.

——— télefoo'a. To denude; to divest; to strip.

——— tetéme. Trembling; shivering.

Aloo fúcca tetéme. To waddle; to walk feebly and tremblingly.

——— to'ca. To strand.

——— to'noo. To demonstrate.

——— to'oa. To degrade; common; vulgar; inelegant.

——— too'boo. To beget; to cause to spring up or grow.

——— to-o'chi. Jointly.

Fucca too'goo. To appease; *fu'cca too'ga énne i'ta* (to appease his anger,) to interrupt.

——— tootoo'e he momo'co. To tabefy; to waste away, as the body with a consumption.

——— toto'noo. To straighten; to make a discourse clear and direct; upright.

——— totoo'ë. To macerate.

——— tow. To barter, truck or deal with; to commute; to lay a wager or bet.

——— To squeze or wring out, as water out of a sponge.

——— va. To disport, play, or toy.

——— váca. Haft.; handle.

——— vakky'. Mindful.

——— vakkyánge. Warily; carefully.

——— váky. To plait; to pucker.

——— váve. To accelerate; quicken; to go faster; cursory.

——— vavéa. To huddle.

——— vícoo. To dip or wet any thing.

——— vy'. To dissolve; to melt; to indrench.

——— vy-vy'. To enervate; weaken; invalidate.

G.

Ge. Yet.

Géa. A species of the bread fruit.

Géhe. Different; differently; apart; separate; separately; removed; contrary; uncommon; also elsewhere; which last word cannot be expressed by *ge'he-ge'he*, which see.

Géhe-géhe. The same meaning as *ge'he*, only that it does not mean elsewhere.

Géle. A dike; a ditch; to dig; to intrench.

Géle-géle. Earth or mould; the ground; *nó'fo ge'le*, living in mud.

Géle-geléa. Muddy; miry.

Geléa. A conch; also muddy; slimy.

Gélemoo'too. The common earth-worm.

Gémo. The eyelash.

Gémoo. To wink.

Géna. To champ; to munch; to devour; to eat; to corrode or canker, as iron or cloth with age and exposure.

Genánga. Food; also any place where people have sat down to eat.

Ger. The sign of the infinitive mood *to*; also of the subjunctive or potential mood *that*.

Ger. Thou.

Géte. The abdomen; the belly; the stomach; the gizzard of fowls.

Gétoo. Lame; to hobble; *méle-mélc gétoo*, to hop.

Ghe. A quarrel; disturbance; affray; dispute; to wrangle; to dispute.

Gi. To whistle.

Gi. At; to; into; than (see *gia*,) towards; among; through; until; before (in point of excellence;) against; opposite.

Gia. Than; (only used when the subject referred to for comparison has a proper name, as this box is heavier *than* Toobo'; otherwise *gi* is used;) also *to* or *towards*, used before proper names.

Gi-ai. There; in that place.

Gi-alo'onga. Above; aloft; on; upon.

Giáte. To; *na fecow ia giate gi'nowto'loo*, he commanded them; he bade *to* them; among; used chiefly before pronouns.

Gi-bo'too. On one side; towards.

Gí-fé? Where? whither?

Gi-hége. Upwards.

Gi-héna. There; thither.

Gi-héni. Here; hither; to this place.

Gi-hífo. Downwards.

Gi-lálo. Below; down; downwards.

Gi-lo'to. In the middle; amidst; half way; inside; in.

Gi-moo'a. In front; first in rank or place; forwards; before.

Gi-moo'i. Behind; or last in rank or place; backwards.

Gi-moo'li. Abroad; in a distant country.

Gi-oo'ta. On shore; inland.

Gi-tooa. Outside; out; without.

Gi-tow mooli. Abaft; astern.

Gía. The gorge or throat; the neck.

Naw gía. To strangle.

Gifé. Where.

Gigíhi. To argue obstinately or contradictorily; to clash; to contradict.

Gihé. There; in that place; thither.

Gíhéma. To the left hand; on the left hand or side.

Gihéna. There; in that place; thither.

Gíli. Bark of a tree; paring; skin, husk, or hull; hide or skin of an animal, living or dead.

—— A file. A saw.

Gilíchi. To file; filings.

Gíloo. A million.

Gi-mato'w. To the right hand.

Gimo'ooa. Both; the dual number of the pronoun *mo*.

Gimo'to'loo. Ye; you; your; (used only when three or more persons are signified.)

Gimo'wooa. We two; both of us; our; (the dual number of *mow*, used only when the person spoken to is not included.)

Gimówtoloo. Us; our; (used only when the person spoken to is not included, and when three or more are meant.)

Gino'wooa. They; them; their; (when only two are signified; vide *ginowto'loo*,) both of them.

Ginowoo'a-be. Themselves; their own; (when two only are signified), vide *ginowto'loo-be.*

Ginowto'loo. They; them; their; (when three or more are signified), vide *gino'wooa.*

Ginowto'loo-be. Themselves; their own; (when three or more are signified), vide *gino'wooa-be.*

Gíoo. A crane; (a bird).

Gíta. The pronoun I, (used in answer to a question, or after a verb).

—— Tetanus, trismus. Spasms; convulsions.

Gi'te. To view at a distance, as the land when at distance; to appear; to view.

Gi-too'a. Behind; at the back of.

Gitowto'loo. We.

Gnáco. Blubber; fat; grease.

Pánignáco. Greasy; to rub with grease.

Gnacow. The plural of *teców*, a score; used only in counting out yams and fish.

Gnáców. The inside; viscera; bowels.

Gnáfi-gnafi. A mat.

Gnáhi. To make; to fashion.

Gnáhi cóvi. Maltreatment.

Gnáhi-géhe. To alter.

Gnahólo. Fleetness; swiftness; fast sailing.

Gnahów. A war arrow.

Gnálo. To disappear; to forget.

Gnáloo. A billow; surf; surge.

Gnáno. Red-faced; flushed; sun-burnt; blowzy.

Gnagnów. Headache.

Gnáooä. A kind of cutaneous eruption, much resembling the itch, (psora,) but confined generally to the soles of the feet, and between the toes, and supposed to arise from not washing the feet sufficiently before going to bed, particularly after walking in clayey places; it sometimes appears on the hands; is not contagious.

Gnaoóē. Employment; work; also motion.

Fa gnäoóë. Diligent.

Gnata'. Difficult.

Ca'ca gnata'. To climb; (i. e. to get up with difficulty.)

Mow gnata'. Scarce.

Gna'too. The substance used for clothing, prepared from the bark of the Chinese paper mulberry tree, and imprinted: before it is imprinted, it is called *talpa*.

Gnáw-gnaw. A great cowardly fellow that does nothing but talk; a braggadocio.

Gnedji. Hull; husk; pod; a shell. *Gnedji nioo*, cocoa-nut shells.

Gnéle. A baboon; a monkey.

Gnigníla. Bright; polished; brilliant.

Gnofoóa. Easy; easily; plain; evident; unprohibited; not forbidden; not tabooed.

Gnóngo. A seagull.

Gnóooe. To till the land; agricultural work.

Tai gno'ooeía. Uncultivated.

Gnoótoo. Mouth of any animal; beak of a bird.

Gnoótoo hoóa. Droll in speech.

Gnoótoólow. Loquacity; garrulity; talkative; loquacious.

Gnow-áfi. A firebrand; a firestick.

Goo. The sign of the second person singular of the present tense; *gooa*, being changed into *goo*. (See *gooa*.)

Goóa. The sign of the present tense; in the second person singular, it makes *goo*.

Goóa-loa. Heretofore; formerly; a long time ago.

Goói. Blind; blindness.

Goóli. A dog.

Goóli fafi'ne. A bitch.

Goo'lo. A cauldron; a kettle.

Goo'má. A mouse; a rat.

Goomála. The sweet potatoe.

Goométe. A trough; a dish.
Goómi. To investigate; to search; to explore.
Goo'too. A louse.
Gootoo'a. Lousy.

H.

Ha. To display; to shew; to appear.
Hábe. A cripple.
Ve hábe. Club-footed.
Háge. Up.
Haha'nga. A reef.
Hahów. The dew; a fog; a mist; a haze.
Haháge. That end of any island which is most towards the north; or if it should happen to lie east and west, that end which is most towards the east: (from *hage*, up.)
Hái. To tear; to cut.
Hái hái. To dilacerate.
Haichía. To enchain; to tear to pieces.
Hála. Entrance; door-way; road into a plantation or wood; an error; to err.
Hálafelo'w. A house where canoes are kept.
Hálla. To miss; to fail; to blunder; *ta'i ha'lla*, inevitable; wrong; amiss; a mistake; a road or path; a channel into a port.
Hálla to'ho. A drawbridge; (*to'ho*, to drag; to draw.)
Hámma. The smallest canoe of a double canoe.
Hamma tefoo'a. A single sailing canoe.
Hámo. Envy; a wish.
Fu'cca hámo. To envy; to wish.
Hamoo'chi. To snatch.
Hamoochía. To grudge; to envy.
Havíli. A blast; a gale.
Havíli-víli. A breeze.
Háwla. To escape; to flee.

He. The article *the* or *a*; there.

—. A grasshopper.

Héa. The name of a tree, from the fruit of which is expressed a glutinous red varnish, called also *hea*, and is used to varnish and stain the finest gnatoo, which is then called *toogi hea*. The hea tree is only plentiful at Vavaoo.

Hea'ho. Future.

Heaho'ni. To day, (contracted from *he aho coeni*.)

Héca. To sit down on a chair, bank, or bench; to embark.

Héca-ánga. A bench.

Héë. To err; astray; wandering.

He-há? What?

Hehéle. an incision; to cut.

Hehéngi. Early.

Héke héke. Slippery; slimy; slipperiness; to slide.

Héla. Fatigue; breathless; short of breath.

Tái héla. Indefatigable.

Héle. To cut; also a knife; *he'le oo'a*, to cut in two; to divide; evasion; to dissemble; to decoy; a trap; a snare; *naw he'le*, to snare (with a string.)

Héle tá. A sword.

Hélecóchi. Scissars.

Héloo. A comb; to comb.

Héma. The left.

Ni'ma héma. The left hand; *nimà mato'w*, the right hand.

He moo'i. Hereafter.

Héna. There; thither.

Héngi-héngi. Morning; break of day.

Héni. Here.

Hi. Emissio seminis animalium: semen animalium.

Hi'oo. To take up any thing that has been collected together: the name of a game.

Hi'fo. Down; below.

Hifoánga. Declivity.

Hi'ggi. To raise; to lift; to heave.

Hihi'fo. That end of an island which is towards the south; if the island should lie east and west, that end which is towards the west, (from *hi'fo*, down.) See Hahége.

Hí'li. To leave off or finish any work or operation; to put or place up or upon.

Hi'liánga. End or termination, (in a moral sense,) as the termination of happiness or misery.

Hili'nga géle-géle. The fifth lunar month; *hilinga*, a corruption of *hilianga; gele-gele*, to dig, because in this month they cease digging the ground for planting yams.

Hili'nga-méa. (The end of things;) the name of the eighth lunar month; the month in which the principal agricultural work of the season is finished.

Hi'lo. The anus.

Hi'na. A gourd; a bottle; a spider; hoary headed; grey with age.

Hi'na-hi'na. White.

Hi'nga. To fall; to tumble.

Hingo'a. Name; appellation.

Hi'va. The numeral nine.

Hi'va. To sing.

Hi'va ongofoo'loo. Ninety.

Ho. The possessive pronoun *your*.

Ho'bo. To caper; to jump; a jump.

Ho'bo-ho'bo. To frisk.

Ho'ca. To stab; a lance; a thrust; a passado.

Ho'co. To flow.

Táhi ho'co. High water.

Hoho'lo. To grind.

Hoho'ni. Large cocoa-nut shells to hold water.

Ho'li. Eager.

Holi'chi. The open part of a house from the eaves to the ground.

Ho'lla. To run away, (as from danger;) to desert.

Ho'lo. Friction; rubbing.

Ho'lo-ho'lo. A towel; to scrub; to wipe.

Holo'i. To chafe; to rub; to wipe.

Ho'nge. Dearth; famine; starvation.

Hoo. To deprecate; to pray; to intreat; to be submissive; to beg pardon; to boil or stew.

Hoo': vy hoo. Broth made from fish, (having no other broth.)

Hoo'a. A joke; jocose; merry.

Mátta hoo'a. Handsome.

Hoo'goo. To dive; to flounce in the water; to immerge.

Hoo hi'fo. To crouch.

Hoo'hoo. The female breast: the dug or teat of any animal; also milk; a fork or skewer; also to stick or pierce with a fork or skewer.

Hoo'i. A bone; also a needle or pin, (being originally made of bone.)

Hoo'li. A sprout from the root of a plant; a sapling.

Hoo'noo. To singe.

Hoo'noo hoo'noo. To singe.

Hoonoo'gi. To stick a skewer or peg in any thing; the name of the stick put in the ground for the tendrils of the yams to rest on.

Hoo'ö. To till the land; also a wooden instrument used for digging, &c.; also taste or flavour, *hoo'ö lille*, luscious.

Hoo'ö géle. An instrument to dig holes for planting yams.

—— boo'e. An instrument to weed with.

Hoo'ö ky'. Greedy; gluttonous; eager after food.

Ho'pa. The banana.

Hotoo'a. An immaterial being, as a god, spirit, soul, apparition or phantom; also any evil coming, as it were, by the infliction of the gods; a bodily complaint; a boil. This word is also sometimes applied to foreigners.

Hotoo'a po'w. A demon.

How. A king: the supreme chief, not as to rank but as to power.

How. To come; to appproach.

How-chi'a. Misty; foggy; cloudy.

How no'a. To come or happen accidentally, or without any intention, as it were by chance; incidental.

I.

I. A fan.

I'a. The pronoun he, (used either before or after the verb.)

Ia-oo-é. Interjection Ah! expressive either of pity or pain.

Ia-whé. An interjection of disdain, contempt, disgust.

I'boo. A cup; mug; saucer; a cocoa-nut shell to drink out of.

I'ca. A fish; fish.

Ifé. Where; whither.

I'fi. To blow.

I'fi áfi. Evening; from *i'fi* to blow, *a'fi* the fire, because at the coming on of the night they blow up the embers into a flame to light the torches or lamps.

I'gi. Diminutive; exiguous; little; tiny; the mallet with which they beat out the bark of the *hca'bo* to form *ta'pa*.

I'goo. The tail.

I'hoo. The nose; also used as our word nozle, applied fantastically to the prominence of any thing.

Ihoo váca. Having a large nose.

Iky'. The negative no; never; none.

Iky'-obi'to. Not at all.

Iky' táha. No one; nobody.

I'la. A mole or mark in the skin.

I'law. To perceive; to ascertain; to see.

Ilo'a. To ascertain; to perceive; to detect or discover.

Ta'i ilo'a. Invisible.

Ilo'nga. A crease, mark, or impression; a symptom, omen, or sign.

Ilo'nga cáffo. The cicatrix of a wound made by a warlike instrument.

Ilónga e lavéa; the cicatrix of a wound from an ulcer, &c.

—— váe; a footstep, or mark of the foot on the ground.

Ináchi. A share; also the name of a certain public ceremony of a religious nature.

Inoo. To drink.

Ío. The affirmative, yes.

Ióho. To yell; to scream.

I'sa. An expression, either of anger or vexation.

I'tá. Anger; displeasure; vexed; angry.

J.

Jía. To net; to entangle; a place to catch birds.

Jiaw'ta. A looking glass.

Jiénna. A person.

Jío. A stare; a look; to peep.

Jío ángi! Behold! look *there!*

—my! Behold! look *here!*

—átoo. Look at yourself (as in a mirror, or reflecting surface).

K.

Kéve-kéve. A familiar phrase, implying one's disbelief of any thing asserted.

Kevígi. The crab-fish.

Kíji kíji vy'. The horse-fly.

Kikíla. Dazzling; to flare; to shine powerfully.

Kíla-kíla. Same as *kiki'la.*

Ky. To eat; to take a meal.

Ky bóngi bóngi. The first meal taken in the morning; breakfast: but they have no set hours for eating.

Ky fúcca ífi áfi. A meal taken in the evening; supper.

Fía-ky. Hunger; hungry: *fía*, to want; *ky*, to eat.

Hoóö-ky. Ravenous after food; greedy: *hoo'ö*, taste, or flavour.

Ky. This word has a very different meaning from the above, when joined to *fonnoo'a*, the land, or country; as *ky fonnoo'a*, a vassal, or servant; also the common people in general; the populace. It also forms the first syllable of some words, the other part of which might originally have some meaning now lost or corrupted into a different sense.

Kyha'. To thieve; to steal.

Kyháchía. Stolen.

Kyínga. A relation or kinsman.

Kynánga. A meal; victuals.

Ky-va'le. Greedy; gluttonous.

L.

La. A sail of a canoe, or other vessel.

Fy la. Hoist the sail; *toogoo la*, lower the sail; *fátoo la*, furl the sail; *higgi la*, tack about; *foochi la*, haul on the sheet.

Láä. The sun; sunshine.

Láboo. To flatter; to coax; flattery; sycophantic.

Laláboo. The same meaning.

Láë. The brow, or forehead.

Láfa. Flat.

Láfa-láfa, Laláfa. Flat; more frequently used than *La'fa*.

——. The ringworm, or tetter.

Láffo. A sort of game, or sport.

Láhe. Lime, which they make from coral, and use in dying, as a mordant; they also use it to the hair (mixed up

with water), to make it of a flaxen colour, and render it strong and stiff.

Láhe-láhe. Limy; replete with lime.

Láhi. Many; abundant; enough: powerful; great; big: divers; several.

Fía-láhi. To brag; to boast (*fï'a*, to want or wish; *la'hi*, great, or big).

Láhiánge. Bigger; more.

Láho. The scrotum.

Laláboo. Same as *la'boo*, to flatter; to coax; flattery.

Laláffa. Flat.

Lalánga. To weave (derived from *la'nga*).

Laláta. See Láta.

Laláva. To tie or fasten the beams of canoes, or of houses with plait, made of the husk of the cocoa-nut, and which is done in a particular manner.

Lálo. Down; below; beneath; deep; the bottom of anything.

Lámoo. To chew; to craunch; to grind between the teeth.

Lánga. To plait mats; to weave; to build, make, or manufacture: a long pole used to loosen or break the ground for the purpose of planting yams.

Lángi. The sky: also the name given to the burial place of Tooitonga during the time of the ceremony of burial; the ceremony itself is also so called. To sing; a body of singers.

Lángi ma. A clear sky.

—— oóli. Cloudy.

Lángo. A fly (the common house-fly).

Láoo. To exfoliate; to shell, or peel off.

La'pachï'a. To rush upon and kill.

Láta. Tame; domesticated; to be contented with one's situation or circumstances.

Lavéa. A wound, as an abscess, or ulcer; or any wound, except from a warlike instrument.

Léa. Speech; voice; language.

Léa fa. Hoarseness.

Léḅo. Leaves of the bread-fruit tree, sewed together for the purpose of covering food in cooking, to keep in the steam.

Lélle. To run.

Lelle möoói. Astonished; surprised (*möoo'i*, life), because under great surprise or astonishment, one is seemingly left without powers of life or action.

Lelléa. Adrift; driven to leeward.

Lémoo. The buttocks.

Léo. To guard; to watch; a sentinel.

Fa-léo. Vigilant.

Lépa. A well.

Leva. Adv. accordingly.

Li. To toss (as any thing light).

Lía-lía. Disagreeable to the sight; abominable.

Liági. To abandon; to throw away; the name of a game.

Líchi. To fling; to throw with force, as a stone, or a ball; but is not applicable to throwing a spear, which is *velo*.

Líha. A nit; an egg of a louse.

Liha-moóa. The name of the first lunar month (*moo'a*, first).

—— moo'i. The name of the second lunar month (*moo'i*, the second, the one following).

Líli. Anger.

Lilíngi. To diffuse; pour out (same as *li'ngi*).

Lillé. Good; kind: also peace; order; good state of things.

Lílle-y'. To approve.

Límoo. Sea-weed.

Línga. The male organs of generation (a vulgarism).

Língi. To pour out; to diffuse (see *lili'ngi*).

Líḅo. The hold in a vessel.

Lo. An ant; the leaf of a plant.

Lo-gnoo'too. The lips. *Lo-fow,* the inside bark of the *fow,* split into shreds to strain cava, or cocoa-nut juice.

Lo-too'too. The bark of the héabo, when beaten out, in the preparation of tápa.

Lóa. Ancient; former; long ago; tedious: also to paint the face in time of war.

Gooa lóa. Heretofore.

—— lóa. Long; extended; tall; tallness; sea-sickness.

Lófa. To soar; also a paper kite.

Lóhi. Falsehood; assumed conduct; sham; false; to lie; to relate erroneously.

Lóhiági. An aspersion; a false report; to delude by a false report.

Lóhoo. A crook to hook down the branches of trees, for the purpose of gathering their fruit (as the bread fruit, &c.).

Lólo. Oil.

Lólo-lólo. Oily.

Lolo'a. See *Loa-loa.*

Loloa-ange. Long enough.

Lolómi. To defer; to put off; to press down.

Lolóngo. Quiet; still; peaceful.

Lolóto. Deep; depth.

Lolotónga. Already; time; period; then; at that time; during that time; whilst.

Lolotónga he möoói. Life-time.

Lóna. The hiccups (singultus).

Lóngo-lóngo. Quiet; still; peaceful. See *Lolo'ngo*

Longóa. Noise; noisy; blusterous in speech.

Loóa. To disgorge; to vomit: sea-sickness.

Loóbe. A dove.

Loóloo. An owl.

Loóloo-loóloo. To shake; to jolt.

Loóö. A hole; a pit; a valley; a hollow place.

Loóö he lo. An ant-hill.

—— loóö. Hollow.

Lõoo'le. Præputium.

Lõoo'loo. The hair of the head. This word is, perhaps, derived from *low*, and *ooloo: low*, of itself, means the hair of the head; but *oo'loo* (the head), is sometimes added, and both words condensed into *lõoo'loo*. This word, however, is only used to express long hair. Vide *Low*.

Lo'pa. A sea term, usually joined with *fa'nna*, a mast; as *lopa he fa'nna*, to set up the mast by the backstays.

Lo'to. Mind; temper; idea; opinion; disposition.

Lo'to bo'to. Wise; having knowledge.

—— héë. Frantic; insane; delirious.

—— láhi. Ambitious; haughty; high minded; spirited.

—— lillé. Good disposition; good nature.

—— mahálo. Jealous; jealousy; suspicion.

—— táha; or lo'to fúcca táha. To be of one mind; unanimous.

—— oo'a. Double minded; deceitful.

—— tow. Brave; courageous; heroic.

—— válе. Ignorant.

Co ácoo lo'to. It is my mind; that is my opinion.

Lo'to. This word also means the middle, the centre, or that which is inclosed.

Lo'to fonnoo'a. Midland.

Fonnoo'a lo'to. A sepulchre (as being inclosed in the ground).

Lo'to ápi. Plantation round a house (inclosed in).

Gi lo'to. Amidst; among; half way.

Loto. This word is also used with *co'e* (*co he*) before it, as a sort of interjection: thus *co'e lo'to!* what's to be done! *coe-loto-aha'i!* who can help it!

Lotoa'. An inclosed place; a fenced place.

Lotoa' booa'ca; a hogsty.

Lo'toa'nge. Inwardly.

Lo'too. Adoration; invocation; to invoke; to pray.

Lavosa'. A pitfall with pointed stakes driven into the bottom, the hole being covered over with slight twigs, leaves, grass, &c.

Low. To discourse: to talk; to relate; to inform; to narrate: hearsay; report.

Low-bi'si. Nonsensical discourse; tittle tattle: *bisi* alone is not used, it were therefore better, perhaps, to join the two into one word, thus, *lowbi'si.*

Low no'a. To talk at random, or carelessly, without any particular intent, either through ignorance, or want of attention. Vide *Noa.*

Gnoo'too low. Loquacity; talkativeness: *gno'otoo*, the mouth.

Low gi'ta (an idiomatic phrase). I should have thought; methinks.

——. Measure of the surface of any thing; quantity of area, or expansion.

Low láhi. Broad; expansive.

—— chi. Narrow.

——. The hair of the head.

Löoo'loo. A long head of hair: it is some doubt whether this word is derived from *low po'loo*, or *lo'a oo'loo* (*loa*, long, *oo'loo*, head); but *low oo'loo* does not afford the idea of length, nor does *lo'a oo'loo* afford the idea of hair.

Low. To count; to calculate.

——. To nip, or pinch.

——. A leaf (of a tree); *low feta'gi*, a single sheet, or piece of ta'pa.

Lowbísi. Nonsensical discourse; tittle tattle. Vide *Low*, to discourse.

Lowców. Proud; haughty; arrogant.

Low-níma. The hand. *Ni'ma* is a word significant of the hand and arm together; *low* means surface, and the hand is that part of the *ni'ma* which has proportionally most surface.

Ly'igi. A crash; to press, or break to pieces.

M.

Ma. Ashamed; bashful.

—. Clear; white; pure; immaculate; sheer.

—. To chew; a mouthful; a morsel.

—. A sort of food consisting of bread fruit, plantains, or bananas, buried for a considerable length of time under ground, so as to ferment.

—. The conjunction, *and*, probably corrupted from *mo*, but used only in connecting numbers; also the preposition *for*.

Máänga. A mouthful; a morsel.

Máboo. To whistle.

Maboóni. To shut, or close up; to block up.

Mácca. A stone; a rock.

Mácca-mácca. Stony; craggy: *macca-macca-ia*, the same.

Falígi mácca. Paved with stones.

Macca hoonoo. A particular sort of black pebble, made hot for the purpose of cooking.

Maccatá. A sling to throw stones with.

Macáwna. Full fed; a bellyful; satisfied.

Machíla. Sharp; having an edge, as a knife.

Machinávoo. A particular kind of club.

Macóhi. To scratch.

Maénne. To tickle; to irritate by tickling.

Maénne-énne. To tickle; to irritate by tickling.

——— gnofoo'a. Ticklish; easy to tickle.

Mafá. Crack; rent; fissure; flaw; split.

Mafachi (probably a corruption of *mafáchi*, which see).

Mafáhi. A cleft; a crack, or fissure, in any thing (same as *mafá*).

Mafánna. Heat; warmth; either of the sun, fire, or any thing else.

Mafatoóa. To sneeze.

Mafáchi. Broken; disjointed; separated from by fracture.

Mafóhi. Stripped off as the bark from a tree; marked with scratches.

Máfoo. The heart of any animal.

Máha. Empty; vacant.

Máha hífo. To ebb.

Táhe mamáha. Ebb tide.

——— máha. A shelf, or shallow.

Maha'gi. Sickness; disease.

Maha'gi bihía; contagion.

Maha'i. To tear. See *Mahai-hai*.

——— ha'i. To tatter; to tear; to make ragged.

Maha'lo. Distrustful; suspicious: doubt; suspicion.

Maha'lo-ha'lo. To suspect.

Ma'he. Acid; sour; tart.

Ma'he-ma'he. Sourish; very sour.

Ma'he-ma'he. A dolphin.

Mahéle. A cut; a gash made with any sharp instrument.

Ma'hi. A peculiar kind of bandage, resembling what is called, in surgery, the T bandage, passing round the

waist, and between the legs: it is worn by the natives of these islands chiefly in time of war, being then, in other respects, naked: it forms, however, the only dress of the Fiji islands.

Mahína. The moon; moonlight; moonshine: a lunar month.

Mahoa'. A plant; the glutinous root of which is used for the same purpose as the *to*, which see. Of this root is also prepared a sort of flour, used as an article of diet.

Mahoónoo. A blight: parched; blighted by intense heat (same as mohoónoo).

Makíla. To twinkle like the stars; starlike.

Ma'la. Ill luck of any kind.

Mala'i. A piece of ground, generally before a large house, or chief's grave, where public ceremonies are principally held.

Mala'ia. Unlucky; unfortunate; an evil; a public calamity.

Mala'la. Charcoal; embers; cinders.

Mala'nga. A public speech.

Maléca. Bodily pleasure; sensual gratification.

Malíe. Well! well done! bravo! (expression of approbation on public occasions).

———. Exactly; nicely.

Va'he óóa malíe. To divide exactly in two.

Héle óóa malíe. To cut exactly in two.

Malo'. Rest; ease; welcome.

———. A term of encouragement to bear pain or hard labour; well borne! bravely suffered!

Malo'hi. Strong; able.

Chíno-malo'hi; able-bodied.

———ange. Potently; strongly; with bodily strength.

Malolo'. Rested; refreshed: rest; refreshment.

Ma'loo. The shade; shadow of any large object, as a house, hill, or trees; sunless; cool; refreshing.

——— maloo. Shady. See *Ma'loo.*

Má'ma. The world; human beings; society at large.

Méa ma'ma; any thing belonging to this world.

———. Light from the sun, or fire; a torch; torch-light.

Mámá. The lungs, or lights of any animal.

———. Light, in contradistinction to heavy.

Mama'e. The plantain; either the tree or the fruit.

Mama'fa. Heavy; weighty; ponderous.

Mama'ha. Shallow; not deep.

Ta'hi mamaha. Ebb tide.

Mama'hi. Ache, or pain; to give pain; painful; severe.

——— a'nge. Painfully; severely.

Mama'na. To be in love with; to be enamoured of.

Mama'oo. Distant; afar; aloof.

——— ange. Farther.

Mama'ta. To look; to look at; to behold; to discern.

——— a'ngi. Look there! behold!

——— my. Look here!

Ma'mma. To leak; leaky, as a ship, or canoe.

———. To chew: a mouthful; a morsel.

———. A ring of any kind.

Ma'na. Thunder; also an omen; a sign.

Mana'co. To love; to like; to admire; to esteem: also to envy: beloved; esteemed.

Mana'co fafine. To love women; amorous.

Mana'too. To bethink; to recollect; to consider within one's mind; to ponder; to muse: thoughtful.

——— na'too. See *Mana'too.*

Mana'va. Breath. As the breathing is more or less affected by certain passions of the mind, some of these take their names from this circumstance; as, for instance, fear and courage: the former is called *Mana'va-he* (*he'ë*, to

wander), or *mana'va-chi* (*chi*, little), because, in fear, the breath grows tremulous and undecided, or small in quantity: and the latter is called *mana'va la'hi* (*la'hi*, large, or much), because, when the mind is excited, and feels itself, as it were, enlarged by courage, the chest is raised, and the breath becomes full, bold, and decided. In common conversation, the adjunct words, *he*, *chi*, and *la'hi*, are so melted into one word with *mana'va*, that the quantity of this word becomes altered, and the compounds are pronounced *ma'navahe'*, *ma'navachi'*, *ma'navala'hi*.

Ma'navachí. Fear; consternation. Vide *Mana'va*.

Mánavahé. Fear; want of courage, &c. Vide *Mana'va*.

Mánavahé gnofóoa. Startlish; easy to startle.

Mánavaláhi. Bold; courageous. Vide *Mana'va*.

Mánga. The barb of an arrow, or spear; any thing open, diverging, or fork-shaped.

Fucca manga va'ë. To straddle; to sit astride.

——— manga gnoótoo. To open the mouth.

Mánga-mánga. Forked.

Manífi. Thin, slender (as applied to boards, cloth, &c. implying the proximity of the opposed surfaces).

Manífi-nífi. Same as above.

Manífi-ánge. Thinly.

Máno. Ten thousand.

Mánoo. Any pain, or ache, in or about the face.

Nífo-mánoo. The tooth-ache.

———. A bird (of any kind).

Fói mánoo. An egg.

Mánoo tangáta. A cock bird.

——— fafine. A hen bird.

Ma'noo-ma'noo. To covet: to envy very much: parsimonious; stingy.

Manoóki. To deride; to jeer at or mock; to scoff.

Ma'oo. Explanatory; clear; distinct: to define; to make clear.

Marly'. An open grass plat, set apart for public ceremonies: there are several on each large island. See *Malaʻi.*

Masíma. Salt (muriate of soda).

Máta'. A peculiar kind of club, consisting of an entire young tree.

Máta' goóli-goóli. A peculiar kind of club, artificially cut in imitation of the mata'.

Mataboóle. A rank next below chiefs or nobles.

Mata'fa. A cut; a gash; a notch.

Mata'ngi. The wind; windy.

Ma'tta he mata'ngi. To windward.

Matapa'. A door; an entrance into a house or fortress.

Ma'te. Death; carnage; slaughter; a corpse: also an eclipse.

——. To die; to wither; to go out as a flame.

Ca'no-ma'te. Lean of flesh.

Ma'te he la'ā. An eclipse of the sun.

Ma'te he mahína. An eclipse of the moon.

——. To guess; to conjecture.

Matóchi. Serrated; notched; marked with the teeth of rats or mice.

Matóchi-tóchi. See *Mato'chi.*

Matoóa. An old man.

Matoóa-tanga'ta. A thrifty, or miserly man.

Matóloo. Thick in respect of bulk, or extension (not as to fluidity).

Matów. A fish-hook. See *Pa.*

Tow matów. To fish.

——. Right, in contradistinction to left.

——. The largest canoe, of a double canoe.

Ma'tta. The eyes, countenance, complexion, look, appearance.

Ma'tta-bo'to. Subtle; wise; cunning.

Ma'tta-géhe. To defeasure; to spoil the appearance of any thing.

Ma'tta-ta'ngi. Peevish; fretful.

Ma tta-téa. Pale in the face; natural paleness of the face.

Ma'tta-va'vc. Quick-sighted.

Fúcca boóla ma'tta. To hector; to bluster (to make the face swell, or look big).

Ma'tta-kikíla. Full-eyed.

Ma'tta-tépa. Goggle-eyed.

Low ma'tta. The eye-lid.

Matta teve. Fearful; cowardly.

Matta-loóloo. Owl-eyed.

Ma'tta. The eye or countenance (in a metaphorical sense).

Ma'tta he hoóhoo. The nipple of a woman's breast.

Ma'tta he la'ä. The east.

Ma'tta mata'ngi. To windward.

Ma'tta he oóle. The orifice of the urethra.

Ma'tta tów. Having a good eye for taking aim.

Ma'tta valéa. To act incautiously.

Ma'tta he tófe. Pearls (eyes of oysters).

Ma'tta he to'w. The front of battle.

Matta-a'oochi. The anus; also vexatious, troublesome.

Ma'tta. Edge of any thing; brink; boundary.

Ma'tta fonnoo'a. Coast, or shore.

Ma'tta-he-la'ngi. The horizon.

Ma'tta-he-ta'hi. The sea-shore.

Matta falle. The edge, or threshold of a house.

Ma'tta-ma'tta. Having the appearance of; resemblance.

Ma'tta-ma'tta cobénga. A cobweb.

Ma'tta-ma'tta too'a. Shabby.

Ma'tta-ma'tta too'a-a'nge. Shabbily.
Ma'tta-ma'tta íta. Angry; having a stern look.
Ma'tta-ma'tta to'w. Military; warlike.
Ma tta-ma'tta-égi. Princely; having the appearance of a chief.

Mava'va. Acclamation; applause: to acclaim, or applaud.
Ma'wle. To vanish; to disappear, as a ghost, or something that has suddenly flown, or gone away.
Ma'wquaw. Presently! have patience! directly!
Me. From; (as, *from* any place).
—. The bread-fruit tree: the bread-fruit.
Méa. Affairs; matters; things; effects; property: some; a part of.
Méa ínoo. Beverage; any kind of drink.
Méa va'la. Apparel; clothes of any sort.
Méa ky. Food.
Méa fooa'gi. A present; a gift.
Méa ma'ma. Beings, things, or affairs belonging to this world.
Mea hotooa. Beings, things, or affairs belonging to the next world.
Me-aloo'nga. From above.
Méë. A dance: to dance.
Mé-fé. Whence; from what place.
Me-ha'ge. From above.
Méhegita'nga. An aunt.
Mé-hena. Thence; from that place.
Mé-héni. Hence; from this place.
Me-hifo. From below.
Me-lalo. From below.
Méle-méle. To mingle among; strewed among.
Méle-méle-gétoo. To hop; to go upon one leg.
Melie. Sweet: any thing sweet.

Méllo. Brown; yellow.
Méllo-méllo. Tawny.
Mia'w-i. Wreathed; twisted; serpentine: to contort; to twist.
Míchi. A dream: to dream.
——. To suck; to inhale.
Míli. To rub; to stroke; to smooth down.
Mílo. A top; a tetotum; the name of a tree: to spin round.
Mímí. To make water; to micturate: urine.
Mo. And; also; likewise; with; besides.
—. The pron. ye; your.
Mo'a. The domestic fowl.
Mo'a tanga'ta. A cock.
Mo'a fafíne. A hen.
Oohígi mo'a. A chicken.
Mo'amo'a. Dryness; dry.
Mo'achíbo. The cotton tree.
Mo'chi-mo'chi. To crumble.
Mo'co. A species of lizard.
Mocoboo'na. A nephew, or niece.
Mócochía. Cold, chilly.
Mo'cohoo'la. An earwig.
Mo'como'co. Cold; chilly; cool.
Moé. Compounded of *mo* and *he*; and the; with the.
——. To press down with the hand or feet; to tread down.
Mo'e-mo'e. A ceremony so called; and used to take off the taboo from persons who have accidentally incurred it: the ceremony consists in touching a chief's feet, &c.
Mo'fooíge. An earthquake.
Mo'he. Sleep; to sleep.
Fi'a mo'he. Drowsiness.
Ta'i mo'he. Watchfulness.
Too'li mo'he. Nodding with sleep: to dose.
——. To brood, as birds; to hatch.

Móhe. To freeze with cold, as oil.

Mohénga. A bed; a mat, or sleeping-place.

Mohoo'goo. Long weedy grass; weeds.

Mohoo'noo. Parched; blighted by intense heat.

Mólle. Glossy; smooth; sleek.

Mo'lle-mo'lle. Glossy; smooth; sleek.

Mo'lle-mo'llea'nge. Smoothly.

Mo'loo. Soft; flexible, as dough or lead.

Momo'co. Cold; bleak: a consumption, or wasting away of the body.

Momo'e. Petty; small; insignificant.

Momo'e méa. A scrap of any thing; a crumb.

Momo'he. Coition; cohabitation; sexual intercourse (literally, to sleep with).

Momo'ho. Ripe; full grown (as fruit, or vegetables): to become ripe (as a boil, or pustule).

Mo'nga. The protuberant cartilage of the throat.

Mo'ngamo'nga. A cockchafer; a beetle of any kind.

Monooi'a. Fortunate; lucky; successful.

Moo'a. First; preceding: the capital town of an island: a rank in society, the next below matabooles.

Fano'w moo'a. A miscarriage of a child.

Mooa-tow. The front of battle; the van of an army.

Moo'a-moo'a. Precedent; preceding.

Moo'a-mooa-a'nge. To precede.

Mooa-ange. Forwards; before, or in presence of; antecedently.

Mooa'na. The ocean; deep water.

Lo'to mooa'na. Mid-sea.

Moo'ca. The young unopened leaves of the banana, or plantain tree.

Moochi'e. Any grass plat.

Moo'i. After; following; the end, tip, or extremity of any thing; conclusion; the hindermost; ago; in time past; unripe; young.

Taw moói. Behind-hand.
Moói fonnoóa. A point of land; a cape.
He moói. Hereafter; the younger.
Moóiánge. Same as *mooi*; backwards in time or place.
Moói matángi. To leeward.
—— tólo-tólo. A promontory.
——-tow. Libidinous; amorous.
——-váe. The heel.

Moóitów. Amorous; libidinous: (applied only to women) fond of a variety of men.

Moóli. Foreign; behind; abaft: a foreigner; a stranger.
Tow moóli. The stern of a vessel.

Möóni. Truth; actual; true; trusty; faithful; sincere.
Tángi möóni. A solemn asseveration; to take an oath: *nai tangi möo'ni gi he egi co Toobo Totai*, he swore by the god Toobo Totai.

——— ange. Truly.

Möoói. Life; covalescence; fertile, (as a field): to live; subsist.
Foóa möoóifi'a. Sudden death.
Möoói foo lóa. Longevity.
Tái möoói. Sterile; barren.

Möoónga. An eminence; a hill; a mountain.
Möoo'ngaía. *Mountainous; hilly.*

Móoonoo. Prosperity; *good luck.*

Móoonooía. Prosperous; fortunate; lucky.

Moo'too. To break; to separate; to part.

Mo'tohíco. A blow with the fist.

Mótoo. Dependant islands.

Motoo'a. Age; old; state: also applied to bread-fruit, yams, &c.; signifying full grown; ripe.
Motoóa níma. The thumb.
——— váe. The great toe.

Movéte. Slack; loose; undone, (as the dress of a person).

Mow. To obtain; to attain; to catch; obtained or gotten

hold of; to overtake; fast, or secure; steady; fixt; faithful.

Mow-gnatá. Valuable; scarce.

Mow. We; our: (only used when the person spoken to is not included). See *tow.*

Mo'w-ooa. The dual number of the pronoun *I.*

Mow-to'loo. The plural number of the pronoun *I.*

——. Much; very: in this sense it is only used before nouns expressive of height or depth, as *mow he lalo,* deep; *mow he-loonga,* high.

Mow-aloo'nga. Height; above; high; lofty.

Mow-gnatá. Valuable; scarce.

Mow-he-lá'lo. Depth; below; low.

Mo'wmo'w. To break; to spoil; to render useless; to waste; to consume.

Mo'w-mo'w méa fu'cca égi. To profane or abuse holy things.

My. To give to me; give it me! (only used when the person to whom the thing is given is the first person singular or plural). See *to give.*

—. To; towards: (only used when the first person singular or plural is implied). See *towards.*

My'a. A cord or rope.

Cow-my'a. Tackle or cordage of a canoe or vessel.

My'ili. A species of the myrtle.

N.

Na. Lest; in case that.

Na. The sign of the past tense: it makes *ne* in the first person singular. See the grammar.

Náä. This word is generally used with *fu'cca* before it, as *fu'cca na'a,* to appease, as one would a child when fractious.

——. Hush! a term only used to children when they are crying.

Náffa. A drum.

Nai. A contraction for *na*, the sign of the past tense, and *ia*, he, as *nai foo he ca'va*, he called for cava; instead of saying, *na foo he cava ia.*

Námoo. Odour, (either good or bad.)

Námoo cacála. Sweet scent, (as of flowers) odorous.

Námoo. The mosquito.

Namooá. A bad smell: to smell badly.

Nanámoo. To smell: the act of smelling; aromatic; scented; having a sweet smell.

Nanívi. Meddlesome; busy about other people's affairs.

Nátoo. To commix; to knead, as clay or dough.

Naw. To tie; a band or binding; belt; girdle: to gird round the waist.

Náw-náw. See *naw.*

Náw fu'cca táha. To join, by binding or tying.

Naw-gía. To strangle.

Naw-héle. To noose.

Ne. The first person singular of the sign of the past tense. See *na.*

—. A particle frequently joined to the end of words for the sake of euphony: women more frequently use it than men.

Né-né. Interjection. No wonder!

Néoo. The first person singular (see *ne*), of the past tense, joined in one word with the sign of the tense.

Nífo. A tooth; teeth: a tusk.

Nífo-coo. Toothless.

Nihi. Some; any; (used with reference to animate beings).

Níma. The arm; the hand; the fist.

Gndégi-níma. The nails of the hand.

Níma héma. Left-handed.

Níma mato'w. Right-handed.

Cow níma. The fingers.

Motoo'a níma. The thumb.

Níma. The number five: (derived from the hand having five fingers.)

Níma o'ngofoo'loo. Fifty.

Níoo. The cocoa; the cocoa-nut.

Nísi. To blink; to leer; to ogle; to wink the eyes.

No'a. At random; wandering; ill-directed; without intention.

Loto-noa. A mind without understanding: foolish.

——. Dumb; speechless, from organic defect, or from deafness.

——. Trivial; trifling; of little use.

Nófo. To abide; dwell; remain: to rest or sit down; to pass one's time.

No'fo-no'fo. } To associate or dwell with.
Nono'fo. }

No'fo no'a. Disengaged; at leisure.

No'fo mow. Constant; fixt; constancy; fidelity.

Cow no'fo. A family.

No'fo-my. At hand; present; (*no'fo*, remaining or being, *my*, towards me, or near me.)

Na no'fo éva-éva be ia. He passed his time in doing nothing but walk about.

——. Government; state of public affairs; order of things.

Nofoá. A chair or bench to sit on.

Nofoánga. A dwelling place; a habitation; a sitting place.

No'fo-moo'li. Being abroad, or in a foreign country.

No'no'. Short; of little length.

Nono'fo. (See *nofo*.)

Now. They; their.

Now'qoa. The dual number of the pronoun *they*, used after the verb *them*.

Nowto'loo. The plural number of the pronoun *they*, used after the verb: *them*.

Ny. Perhaps; may be; I wonder it.

O.

Obíto. The sign of the superlative degree: very; most; extremely; excessive.

Iky'-obito. Not at all.

O'chi. To conclude; to make an end of: perfect; complete; ended.

O'ë-o'ëfoo'a. Beautiful, (applied only to women.) See *awi-awi-fooa*, as it is sometimes pronounced; but the true pronunciation is perhaps between both.

O'fa. Love; esteem; affection; pity; mercy.

Tái-o'fa. Merciless; cruel.

O'fa'. To measure out lengths; to fathom: the name given to the length of the extended arms, measuring from the finger's ends of one hand, to the finger's ends of the other; and which is the mode of admeasurement they adopt, to ascertain the length of their canoes, masts, &c.

O'fa-be. (An idiomatic phrase), let but! would to God! Oh that!

O'fi. Near; close to; at hand.

O'fi-ánge. Near to; approaching.

O'fiánge gi fé? Whereabout? near what place?

Ohána. A husband or wife; a spouse; a married person.

O'hoo. A scoop to bale out water with; to bale out.

O'hoo lioo. To bale out the hold.

Oiáooé. Alas! an expression either of pity or pain.

Oiáoo. An expression of pity, or of pain, also of surprise.

O'mi. To bring; to fetch.

O'ne.
O'ne-o'ne. } Sand.

O'ne-pátta. Gravel; (*pa'tta*, coarse.)

O'ne-o'neía. Sandy; gravelly.

Ongo. Echo; sound; noise; fame; reputation; glory; news; tidings.

O'ngofoo'loo. The number ten.

O'ngo-o'ngo. Sonorous; loud sounding.

O'no. The number six.

O'no-ongofoo'loo. Sixty.

Oo. A bundle.

Oo-méa. A bundle of things.

Oo. The personal pronoun *I*, used in the future tense, because *te*, I, is also the sign of the future: it is likewise used in the past tense, when *na*, the sign of this tense, is changed into *ne*, and is usually joined in one word with the pronoun; thus, *ne'oo*, I did.

Oo'a. The numeral two.

Oo'afoo'loo.
Ooa-ongofooloo. } The numeral twenty.

——. The sign of the dual number of personal and possessive pronouns.

Ooánga. A maggot in a nut or meat.

Ooángaía. Maggotty.

Oo'ca. A bow-string: (either of a war-bow or sporting-bow.)

Oo'chi. The buttocks.

Oochía. To bite; to sting: bitten; stung.

Oo'cumméa. Metal of any sort, particularly iron.

Oocummea coola. (Copper, i. e. red metal.)

Oocummea hina-hina. (Silver, i. e. white metal.

Oo'fi. The yam: the common name for every species of yam.

Oo'fi-oo'fi. To cover over.

Oo'fi-lo-aco'w. To spread over with leaves.

Oo'ha. Rain.

Ooha macca. (i. e. Stony rain), hail. It hailed at Vavaoo in the year 1809, about the month of June, to the great astonishment and wonder of the natives: two or three old men said they recollected this phenomenon once before.

Oo'haía. Rainy; showery.

Oohígi. Small; diminutive; young of any animal.

Oohígi mánoo. A young bird; a nestling.

——— moóa. A chicken.

——— booáca. A farrow; a young pig.

——— páto. A gosling. See *pa'to.*

Oohíla. Lightning: to lighten; to flash like lightning.

Oói. To call out; to call after; to cry or exclaim against: the interjection *fye!*

Oóle. The penis.

Mátta he oóle. The urethra.

Óli. Black; dark; gloomy.

Lángi oóli. Cloudy.

Óli-oóli. Black; gloomy; dark; of a dark colour.

Ólli. To steer.

Fóhe oólli. A rudder or paddle to steer with.

Oólo. Blaze; flame: to glow; to blaze; to flame.

Óloo. The head.

Tootoó óloo. To behead.

Moói óloo. The back of the head; the hair of the head.

Ooloo fanna. The mast head.

Oolooági. The first, (in relation to time).

Óloóági-máte. The name of the eleventh lunar month, (when the tendrils of the yams begin to die).

Óloo-bóco. A skull.

Óloóénga. The name of the seventh lunar month.

Ooloónga. A pillow; any thing to rest the head upon whilst sleeping.

Ooloongia. Beaten at a game.

Oóma. A kiss: also their mode of salutation, by applying the nose to the forehead of the party saluted, (as it were smelling).

Oóma. The shoulder.

Ooméa. Clay.

Oomóchi. A bung, cork; a stopple of any kind: to stop or bung up.

Oómoo. Victuals dressed under ground, or baked.

Fe oómoo. To cook.

Tangáta fe oómoo. A cook.

Méa fe oómoo. Cooking utensils.

Oóno. Scale of a fish; tortoiseshell.

Oóno-oóno. Scaly.

Oó-o. Craw-fish.

Oó-o. To crow, as a cock.

O'-ooa. To desist: hold! forbear! softly!

Oó-oó. To bite.

Oóta. Land or shore.

Gi-oóta. Ashore.

Oóto. The brain. The cocoa-nut, when it is in the act of germinating.

Otoo. A line or row of any thing, as of yams planted.

O'tta-ótta. Raw; uncooked.

Ow. Thy own.

P.

Pa. A certain kind of fish-hook, made of tortoiseshell and mother of pearl shell, on which no bait is put; for as it is trailed along the surface of the water, it has the

appearance of a flying fish: all other kinds of fish-hooks are called *mato'w*.

Páchi. To clap the hands together flat, so as to make a noise: this is one of the methods used to keep time in dancing or singing.

Pácoo. Crimp; crisp; cracknel of baked pork: also the scab of a sore.

Pagía. To impinge; to fall or strike against; to squash.

Pagnatá. Backward; disobedient; stubborn; unwilling; obstinacy.

Pagnofoóa. Willing; obedient.

Palácaláca. A kind of spear, made of a wood so called.

Palaloóloo. Always used with *hoo'i* before it: its meaning not exactly known.

Hooi palaloóloo. A rib.

Pále. To push or shove along, as a canoe in shallow water, with poles that reach the bottom. *Pa'le vaca*, the name of the poles used as above.

——. To parry a spear or arrow.

Páli. The os pubis; the share bone.

Pálla. A sore; an ulcer; to fester; to suppurate; the name of a disease.

Páloo. To mix with water.

Pángo. Crossness; obstinacy; perversity of disposition.

Páni. To bedaub; to smear.

Paniági. To besmear.

Panioóli. All black and dirty; smeared with dirt.

Páoonga. The tree; the leaves of which being worked with the fibres of the cocoa-nut husk, are used for imprinting *gnatoo;* also, when not worked, for making sleeping mats.

Pápa. The male organ of generation; the penis.

——. The hollow piece of board on which *gnatoo* is imprinted.

Low pápa. A board.

Pápá. The stem either of the banana or the plantain leaf.

Papalángi. White people; Europeans; also European manufactures, such as cloth, linen, &c.

Papa'nga. A face deformed by the disease called *pa'lla.*

Papáni. To forage; to seek out for provisions; a foraging party.

Papáta. Grained; rough.

Pássa-pássa. A conversational phrase, familiarly used, implying one's disbelief of any thing that is said.

Páto. A goose: they have no geese at Tonga, but they have seen them on board of European ships, and give them this name because they think we call them so. They have an increasing breed of fine Muscovy ducks, procured from the Port au Prince, which brought them from the Sandwich islands: these they also call *pa'to.*

Pátta. Grained; rough; coarse.

O'ne pátta. Gravel.

Pátoo. An escar; mark of a wound not gained in battle, nor by a warlike instrument.

Patoó. Occursion; a clapping together with a noise.

Péca. A species of bat; (the vespertilio vampyrus.)

Pechi-pechi. Pigs feet, (trotters).

Pécoo. Blunt; obtuse; not sharp.

Pépe. The butterfly.

Pepíne. Meanness, (rather economy).

Péte-péte. Rough; rugged: (a face marked with the small pox they would call thus).

Pow. Mischievous; audacious.

Py'a. Destitute; alone; without friends or assistance.

S.

Seooké! Alas! an interjection denoting pity, pain, or distress.

Seoóke! An interjection denoting surprise or astonishment.

Sése. Friendless and destitute.

Seséle. Eccentric; odd; strange and uncommon.

Songo. A Fiji word adopted at Tonga, implying the act of closing the door of a fortified place.

Sowági. To wreak vengeance; to retaliate: (this is a Fiji word adopted by the Tonga people).

Sowía. Revenge; (adopted from the Fiji language).

Sy-sy. A kind of spear.

T.

Ta. To strike or beat; to hew; to carve or cut wood or stone: this name is also given to their mode of marking their bodies. See *ta tatto'w*.

Tá-tá. To buffet or beat about; a mallet; a hammer.

Aców-tá. A club of any kind.

Ta-máte. To kill by striking.

Tamaté. Kill him; kill it.

Ta-tattów. (To strike the tattow). This operation consists in puncturing the body with an instrument resembling a small tooth comb, which is dipped in a mixture of soot; so that the place becomes indelibly marked. The instrument is struck with a piece of wood.

Tááfi. An obstacle; to obstruct; to obviate; to curb; to check; to frustrate; to detain; to intercept; to inhibit.

——. To fix on by choice; to select.

——. To challenge, (in battle, or in a game); a challenge.

Táagi. To deracinate; to pull up by the roots.

Tááne. The ceremony of marriage, or rejoicings on the occasion of a chief's marriage.

Táanga. A song; poetry; verse; rhyme.

——. To cut down wood; to hew trees.

Tabíli. Bellows: also the act of blowing the fire with a fan or the breath.

Táboò. Forbidden; illicit: also sacred; consecrated; under a prohibition; any thing forbidden to be eaten or touched.

Taboóni. To shut; a bolt or bar to fasten a door.

Tácabé. Unmarried; (applied only to females), whether a widow or not.

Tacábe. Necessitous; poor.

Tacánga. An attendant of a chief.

Cow tacánga. The suite of a chief.

Tácapów. Mats of the cocoa-nut leaf, used for flooring.

Tácca. To look on; to be present at, or to assist at any amusement.

Tácca-mílo. Flexuous; winding.

Tácca tacky'. To engird or circle round.

Tacky'. To wheel or turn about; to wind; to surround; to roll up, as cloth, &c.

Tacóto. To lie along; to lie down; one lying: (this word is also used when speaking of deceased chiefs).

Táe. Dung; excrement.

Táfa. To cut; to intersect: also to cut the skin with a shell or piece of bamboo, so as to create an effusion of blood, for the purpose of alleviating pain; to lay open a wound for the purpose of curing it, or to take out extraneous bodies.

Tafa'nga. A paddling canoe.

Táfe. To stream or run like water.

Vy táfe. A brook; a stream of water.

Táffi-táffi. To sweep; to use a broom; to brush off dust.

Tafóki. To turn back; to return; to turn round; to turn over.

Tággi-tággi. To carry in the hand, as a parcel; to lead a child by the hand.

Tággi-taha-be. Each; each one.

Táha. The numeral one, individually standing by itself.

Iky' táha. None; not one.

Fanów fúcca táha. At one birth.

Táha-be. Single; singly.

Toca-taha-be. An individual; one person.

Táha-be. Once only; single; only one.

Táha-géhe. One beside; another.

Táhi. The sea; the wide ocean; sea water.

Táhi-hóco. High tide.

Tahíne. A virgin; a young girl: also a term of respect to female nobles, even if they be old and have a family.

Tái. Without; not having: (is often used to form compound words, like the English deprivatives, *in*, *un*, *less*.)

Tái-ábi. Houseless; without home.

Tái-álla. Incongruous; unfit; inexpedient.

Tái-álla-tattów. A mismatch; (said of things not conformable).

Tái-áoonga. Useless; worthless; unnecessary.

Tái-booboónoo. Not shut; not fastened up.

Tái-bóto. Unskilful.

Tái-catági. Unbearable; intolerable, as pain.

Tái-cotóa. Incomplete; imperfect; not the whole.

Tái-fa. Impossible; unable.

Tái-fafánga. Unfed; not been fed.

Tái-fa fúcca máoo. Inexplicable; unintelligible: also not to be unravelled, as tangled string.

Tái fa léa. Speechless; not able to speak from any cause whatever.

Tái fa low. Numberless; not to be counted.

Tái fa máte. Inextinguishable; invulnerable; immortal.

Tái fa móhe. Restless; inability to sleep.

Tái-fa-véte. Indissoluble; inextricable: (applied to a knot which cannot be undone).

Tái-fanów. Sterile; barren: (applied to women) childless.

Tái-fi'oo. Insatiable; (with regard to any appetite).

Tái-foofoóloo. Unwashed.

Tái-fooó. Stale; old; (literally, not new).

Tái-fúcca-ilónga. Indiscriminately; with mark or distinction.

Tái-fu'cca-tangáta. Unmanly; dishonourably; cowardly.

Tái-fu'cca-tattów. Disparity; inequality.

Tái-fy-géhe. Unalterable; not liable to change, (in a physical sense).

Tái-géna. Uneaten; (not yet devoured).

Tái-gigíhi. Incontestable; so true as not to be disproved; of a nature not to be investigated by argument.

Tái-gnaoóe. Motionless; still; uncultivated, as land.

Tái-halla. Inevitable; infallible; unerring; certain.

————. Pathless; without a road.

Tái-héla. Indefatigable; unfatigued, (literally, not out of breath).

Tái-héloo. Uncombed.

Tái-hoóō. Untilled; undug; unweeded.

Tái-ílaw. Imperceptible; unseen.

Tái-íta. Wrathless; without anger.

Tái-láä. Sunless; having no sunshine.

Tái-láta. Discontent.

Tái-lóto. Insensible; deprived of sense or motion, from an accidental blow; thoughtless; improvident.

Tái-lóto-mow. Capricious; unsteady minded.

Tái-low. Leafless.

Tái-ma. Bare-faced; shameless; unclean; dirty.

Tái-machíla. Blunt; obtuse.

Tái-mahálo. Mistrustless; unsuspicious; unthought of.

Tái-mamáhi. Painless; without bodily suffering.

Tái-manátoo. Forgetful; inconsiderate.

Tái-manáva. Breathless; short of breath.

Tái-mánavachí. Bold; unterrified; courageous.

Tái-mánavahé. Bold; unterrified; courageous.

Tái-máoo. Indefinite; not distinctly understood.
Tái-móhe. Sleepless; restless.
Tái-mólle. Uneven; rough; (applied to a surface).
Tái-momóho. Unripe, (as fruit).
Tái-monooía. Unpropitious; unfavourable.
Tái-möóni. False; incredible.
Tái-möoói. Unfertile; barren, (as land).
———. Mortal; mortally; (with reference to a wound or disease).
Tái-mow. Inconstant; untenable; moveable; unobtained; not made certain of; unsafe, or insecure.
Tái-mow-angi. Irrecoverable, or lost to him or them. See *angi*.
Tai-mow-atoo. Irrecoverable, or lost to thee or you. See *atoo*.
Tái-mow-my. Irrecoverable, or lost to me. See *my*.
Tai-nanámoo. Inodorous; having no odour, good or bad.
Tái-nófo-mow. Itinerant; wandering; unsettled.
Tái-óchi. Endless; unexhausted; inexhaustible.
Tái-ófa. Without love; merciless; cruel; oppression; overbearing conduct.
Tái-ófi. Incontiguous; not near together.
Tái-ohána. Unmarried; having no wife or husband.
Tái-óngo. Noiseless; quiet; unheard.
Tái-táäfi. Unobstructed; without obstacle.
Tái-tammy'. Fatherless.
Tái-tattów. Disproportionate; unequal; matchless.
Tai-tóli. Ungathered, as fruit or flowers.
Tái-tónoo. Incorrect, (as an account or statement not agreeing with other accounts).
Tái-toógoo. Incessant; perpetual; continual.
Tái-toótoo. Unburnt; not ignited; saved from the fire.
Tái-vacky'. Heedless; inattentive.
Tái-véla. Unburnt; the same as *tai-tootoo*: also unscalded.

Tái-vête. Unstripped; unspoiled.

Taky'. To anoint or smear with oil.

Tála. To tell; to relate; to disclose; to bid.

Talahoói. Impudent; saucy; impertinence from an inferior to a superior.

Talla. A thorn.

Tallaía. Prickly.

Tála-lóhi. A false recital.

Talamy'. To tell to me or us. See *my*.

Talangi. To relate to a third person; (from *tala*, to tell; *angi*, to). See *angi*.

Tálanóa. A narrative; a relation; a discourse; chat; conversation.

Talátoo. To relate or tell to thee or you, (from *tala* and *atoo*). See *atoo*.

Táli. To wait for a person's coming or going.

——. To entertain, or to give a meal or feast to.

Tálla. A thorn.

Tálla-tálla. Thorny; prickly.

Talo. A certain esculent root.

Táloo. To beckon.

Táloo. Since; (after which time).

Táma. A boy; a young man.

Táma-boóa. A doll; (from *tama*, a boy, and *booa*, the name of the wood of which it is made).

Tamachí. A child of either sex.

Tamáte. To kill. See *tamate'a*.

Tamatéa. To kill; (from *ta ma'te ia*, strike, death, him).

Tammy'. A father.

Tanági. To gather together; to collect; to convocate; to accumulate: an assemblage of people, or collection of any thing.

Tánga mími. The bladder of urine.

Tangáta. A man; any male: also a term of honour ap-

plied to a brave man; (as having the true manly character).

Lo'to fu'cca tanga'ta. Magnanimity.

Tangáta-tow. A warrior (literally, a war man).

Tángi. To weep; to implore; to lament; to supplicate; to beg pitifully, or earnestly.

Tángi-fe-toógi. To bemoan; to beat the face with grief.

Tángi-möóni. Asseveration; an interjection denoting surprise; (*möóni*, truth).

Tangoóloo. To snore.

Táno. A grave, or pit, in which a body is buried.

Tánoo. To overwhelm; to bury.

Tanoo-mánga. The sixth lunar month (when the yams are already planted).

Táo. A dart; javelin; lance; spear.

Táo vélo íca. A fizgig, or spear to strike fish with.

Táo fotói. A spear headed with the sting of the *sting-ray*.

Táo tálatála. A bearded spear.

Táoo. To cook victuals under ground (according to *their* method).

Fy táoo. To get ready the leaves, &c. with which the victuals are covered during the process of cooking.

Táoobe. Pendent; hanging.

Táoonga malíe. Exactly fitted, or suited: very suitable.

Tápa. The substance manufactured from the bark of the Chinese paper mulberry tree, which, when imprinted, is called gnatoo. See *gnatoo*.

Tá-tá. A mallet; a hammer.

Tatáli. To await; to expect; to pause.

Tatáo. To way-lay; an ambuscade; people lying in wait.

———. The name of a charm by which people are supposed

to be injured, and consists in burying something belonging to them in the house of a principal god, or of the tutelar god of their family, or in the grave of a superior relation.

Tattángi. To clink; to jingle together.

Tattów. The custom of marking the body by puncturing, &c. See *ta-tattow*, under the article *ta*.

———. Alike; like; similar to; co-equal.

———. A screen.

Tattów-ánga. Conformity; similarity.

Tattów-be. Alike; similar; in like manner.

Taw. To cure; to heal: a remedy; a cure.

——. To drop; to slip down; to fall; to let fall; to be killed in battle.

——. To implant; to plant.

——. To open, as a box, or door.

——. The sugar-cane.

Tawgía. To ravish; to commit a rape.

Táwto. Blood.

Páni táwto. Smeared with blood.

Táwto-táwto. Bloody.

Te. Almost.

Te-how. About to come.

Té-té. Same as *te*.

—. The personal pronoun, *I*, except in the future tense, when it is *Oo*.

—. The sign of the future tense; it makes *e* in the third person singular.

—. This word, taken interrogatively, often means, to can, or to be able, as *te ger*, canst thou? *te now*, can they? See *tegger*.

Téa. Pale; white.

Mátta téa. Pale in the face.

Teáoo. A hundred.

Tébi. To trip along; to pace; to step: the gait or walk of a person.

Téboo. Knotty; uneven; prominent.

Téboo-téboo. Rough with knots; lumpy.

Téca. To trundle, or roll along the ground: a wheel; a ball: the name of a boyish sport.

Teców. A score. Used merely as a collective noun, as our words *dozen* for twelve, *score* for twenty; but only in nnmbering yams and fish; both which are counted by pairs; as *Oófi táha gnahóa*, yams one pair, yams two pair, &c.; but when the quantity amounts to ten pair, instead of saying *Oófi ongofoóloo gnahóa*, yams ten pair, they say *Oo'fi teco'w*, twenty yams; leaving out *gnaho'a*, the word expressive of pair. When the number amounts to more than twenty, they say a *score and one pair*, a *score and two pair*, &c. *teco'w mo táha gnaho'a*, &c. When it amounts to two or more scores, the word *gnaco'w* is used instead of *teco'w*, as *oo'a gnaco'w*, two twenties, &c. When it amounts to five scores, or a hundred, they say *Oo'fi tefoo'hi*; as *oo'fi tefoo'hi mo teco'w*, a hundred and twenty yams.

Téë. To swim; to float.

Fúcca téë. A water excursion for pleasure.

Téë-téë. Afloat; to float on the water; to be buoyant.

Téfe. To circumcise.

Tefíto. The root of any plant.

Tefito fanna. The heel of a mast.

Tefoóa. Single; alone; by one's self.

Amo fúcca tefoóa. To carry any thing on a stick over the shoulder.

Tefoóhi. A word for one hundred, used only in counting out yams, fish, &c.

Téggafíli. Prostrate; thrown down by accident: lying on the ground.

Tegger. (From *te*, the sign of the future, and *ger*, thou), thou shalt, thou wilt: taken interrogatively, it often means, canst thou?

Tegichí. Not yet; ere.

Tehína. A brother.

Cow tehína. Brethren.

Téhów. About to come.

Téia. To belabour; to thump, or beat; (from *ta*, to strike, *ia*, him).

Téle. To scrape; also, sometimes, used for *to shave*.

——. A razor.

Telefoóa. Bare; naked.

Fúcca telefoóa. To strip naked.

Telíe. The name of a certain tree.

Telíha. Choice; will.

Fy-telíha. Option; choice; will: do as you please.

Telínga. The ear.

Ténga. The thigh; the ham.

Hoói ténga. The thigh bone.

Tenne. Used instead of *te* and *ia*, he shall or will; as *tenne aloo*, he shall go, instead of *te aloo ia*.

——. (Used interrogatively, it may imply power or ability of doing any thing; as *tenne aloo?* can he go?

Téoo. To adorn with dress; to attire; to bedeck or equip; to prepare to go any where.

——. Finery in dress.

——. Ready; prepared; (whether in respect to dress, or any thing else).

——. (Used interrogatively), can I? (see *te*). It is also the first person of the future tense, I shall or will.

Téootów. Array of battle.

Tépa. To goggle; to squint.

Mátta-tépa. Goggle-eyed.

Tété. Well nigh; almost. See *te.*

Téte-téte. Tremulous; chilliness with shivering.

Tetémi. To flutter; to tremble; to vibrate as a cord.

Téve. The name of a particular plant, the root of which, in time of scarcity, is eaten for want of better food.

To. The name of a tree, bearing berries, of which the glutinous pulp, (called also *to*), is used to paste together the different sheets of *tapa.*

Tó-óchi. (This word is always used with *fucca* before it). See *fucca to-ochi.*

Tóa. Brave; magnanimous: prowess; bravery.

Tóa-he-tów. Strong in arms: armipotent.

Tóa. The *casuarina,* or the wood of this tree.

Tóbe. A lock or tuft of hair.

Tóboo-váe. The sole of the foot: a shoe, or sandal.

Tóca. Aground; to get aground.

Fúcca tóca. To run aground.

——. A word applied only to human beings, and means the same as person, or individual.

Tóca-chi. Few (people).

Tóca-óóa. Both.

Tóca táha be. Only one person; by one's self, without the assistance of others.

Tocalów. Western; in the west: the west.

Tochi. See *to'chi-to'chi,* which is the more usual word.

Tóchi-tóchi. Nibbled; notched.

Tóco. A post used to make fast canoes to.

Tóco-tóco. A staff; a short pike, used as a walking stick.

Tocóto. To lie along; to lie down.

Tóe. Remainder; residue; superfluous quantity.

Tóe méa. Leavings.

Tóe. Again; once more.

Tófe. The oyster.

Mátta he to'fe. Pearls (i. e. the eye of the oyster).

To'fi. To mince; to cut into small pieces.

To'fi-to'fi. See *tofi*.

Tofoá. A whale.

To'foo. A calm (no wind).

To'gé. A water snake, like the conger eel.

To'gi. An adze.

To'gi fúcca ánga géhe. An axe; i. e. an adze of a different turn, or disposition; because they express an axe, by calling it an adze, having the blade differently turned with respect to the handle.

To'ho. To drag; to tow a vessel along.

To'ho fúcca malo'hi. To drag by main force.

To'ho gi táhi. To launch.

Hálla-to'ho. A drawbridge.

To'ho-to'ho. A rape; to ravish, or commit a rape.

To'i. See *to'i-to'i*, which is the more usual word.

To'i-to'i. To hide; to conceal oneself (whether through cowardice or not).

Háwla to'i-to'i. To abscond.

Toía. Pierced with an arrow, or spear, or any pointed instrument; pricked.

——. To meet one's expectation of profit in the act of bartering, or trading.

To'ki. Newly; lately; just now.

To'ki fy'. Lately done.

Méa to'ki fy'. A recent event.

Tólë. Pudendum muliebre.

Toléccalécca. Beautiful (not applied to women, but only to men, though sometimes, metaphorically, to plants, trees, and canoes.)

To'li. To gather, to pluck, as flowers or fruit.

To'lo. To pitch, or throw any thing heavy; the name of a certain game.

Tolo-afi. To produce fire by rubbing the end of a dry stick on a piece of dry wood.

Tolo'a. The duck (properly the wild duck).

Tolo'nga. Permanent; lasting; durable.

———. The piece of dry wood on which the end of a stick is forcibly rubbed to produce fire: the stick is called *cownatoo*.

To'loo. The number three: the sign of the plural of personal and possessive pronouns.

To'loo-ongofoo'loo. The numeral thirty.

To'ma. Pride in dress, or appearance.

To'me. A sort of torch.

Tomoo'a. Before; first (in relation to time).

To'ngi. To engrave; to carve, as they do the handles of clubs, &c.

Tongia'gi. A double sailing canoe.

To'noméa. A kind of spear.

To'noo. Manifest; clear; distinct; direct; even; in a row.

———. Candid; open; sincere; methodical; precise; punctual.

Fúcca to'noo. To demonstrate; to make evident.

To'nooa'ngi. Plain; evident to him, her, or them. See *angi*.

To'nooátoo. Plain; evident to thee, or you. See *atoo*.

Tonooía. Guiltless: in the right.

Tonoomy'. Plain; apparent; evident to me, or us. See *my*.

Too. To stand; to tread: also to rise: interjection, stand up! get up!

Too gi moo'a. To front.

Too-mo'w. Stagnant (as water).

Too-to'noo. Upright.

Too-oo'ta. To land.

Too. To cut; to separate by cutting.

Too'a. The lower class of people: the name of the lowest rank in society.

——. The back; the loins; behind; external.

Too'a-níma. The back of the hand.

Too'a-váe. The instep.

Too'a-gía. The nape of the neck.

Too'a-bíco. Hump-backed.

Too'a-fálle. The outside of the roof of a house; the back of a house.

Too'a-boo'ge. The flat, or upper surface of the *booge* (part of a canoe). See *booge*.

Too'achíŋa. A cousin, either male or female: also an uncle.

Too'anga. A post, or standing place: a place where any thing has stood.

Too'boo. To spring up; to grow: a shoot; a sprout; a bud.

Too'boo-ánga. Ancestry; origin, or source of any thing.

Too'boo-la'hi. To increase.

Too'boo-vy'. Aquatic; belonging to the water, as aquatic plants, fish, &c.

Too'boo-váoo. Growing wild.

Fúcca too'boo. To cause to spring up.

——. The groin.

Too'booa'nga. Origin; source (*too'boo*, to spring; *a'nga*, place); ancestry.

Oo'looagi toobooa'nga. First fruits (of the season).

To'-o'chi. See *fucca to-ochi*.

Toochía. To crop; to cut off.

Tooénga. Residual.

Tooénga méa. Leavings.

Toófa. To assort; to deal out; to dispense; to share out.

Toofoónga. A workman, or artificer.

Toofoónga ta mácca. A mason.

———— fy cáva. A barber.

———— tá-tá. Any artificer that uses the axe, &c. &c.

Toógi. To strike; to hammer: also a hammer, or mallet; a blow with the fist.

Toogía. To stumble; to tumble down.

Toógoo. To abolish; to quit; to leave off; to bequeath; to relinquish; to leave off work; to lower (as a sail).

———. Termination, or completion of labour.

———. To retain; to remain.

———. To allow, or permit: *too'goo-be*, to let or allow of.

———. To desist; to cease; to delay: *fúcca toógoo*, to appease (anger).

———. Hold! avast!

———. To die, or stain; *toógoo coóla*, to die, or stain red.

Toógooánga. The end, or termination (used principally in a moral sense, as the termination of happiness or misery).

———————. A place where any thing is kept, or suffered to remain.

Toógooánga-géle. A quagmire.

Toógooloá. For a long time.

Toógoo-oóta. Inland.

Toógoo-y-bé. Be it so.

Toóhoo. The forefinger; to point with the finger.

Toói. A chief, or tributary governor of an island, or district.

———. A kind of club.

———. The knee.

Toói. To string beads, or flowers; to plait wreaths of flowers.

——. To sew with a needle and thread.

Tooiánga. A seam (in sewing).

Toóla. Bald; (bald-headed).

Toóli. To run after; to chase, or pursue.

Toólli. Deaf, from any cause whatever.

Toóloo. To drop, like water.

Toóloo he mátta. A tear.

Toóloo-toóloo. Instillation; dropping (as a fluid).

——. Eaves of a house; the edge of the thatch (whence the rain drops).

Tooloói. To drop into (as a fluid); any fluid to drop into the eyes to abate inflammation; or to drop into an ulcer for the same purpose.

Toónga. A pile, or heap, of any thing.

——. The core of fruits; a knot in wood; a kernel; the seed of plants.

Toónga áwta-áwta. A heap of dirt, or filth.

Toónga-ígoo. A joint of pork, consisting of the lower part of the back and the tail.

——. A ladder.

——. Also a corruption of *tooánga*; which see.

——. A row of plantain or banana trees.

——. A sign of the plural number of animated beings.

Toonga-mea. A number of people; many people.

Toónoo. To broil, as victuals upon hot embers.

Too'-oo. To rise from the ground, or bed; to get up: get up!

Toó-oo'loo. To decapitate.

Toópa. A window, or small opening, in a house: also a hole in the fencing of a fortified place to discharge arrows through.

Toota'nga. A block; a large piece of any thing.

Toota'nga-acow. A log of wood.

Toota'nga-oofi. A large piece of yam.

Tootoo'. To cut; to separate by cutting; to cut off.

Tootoo'-oo'loo. To behead.

Tootoo'. A chisel (either of iron or stone).

Too'too. Heat; ignition; burning: to burn; to kindle; to boil.

Too'too. The bark of the Chinese paper mulberry tree, of which gnatoo is made.

Tootoo'e. Thin; emaciated; lean; raw-boned; lankness.

Tootoo'loo. Dropping off, or out of (as a fluid): to be permeable to water, as the roof of a house when the rain drops through.

Too-y'. Dilatory; slow.

Totóca. Slow; tardy: softly; quietly.

Totóca-ánge. Slowly; softly.

Totólo. To crawl; to creep; to grovel.

Totónoo. Manifest; clear; distinct: direct; straight; even; in a row.

———. Candid; open; sincere.

Totónooágі. Minutely.

Toty'. A sailor; a man accustomed to work canoes; a fisherman.

———. To fish, either with a net, or with line and hook.

Tow. War; an army; a battle by land.

———. The end, or extremity of any thing.

Tow-moóli. The stern of a vessel.

Tow-mooa. The stem of a vessel.

———. The year; a season; the produce of a season.

———. Fit; suitable: to fit; to suit (as one body does another).

———. To barter; to trade.

Fúcca tów. To exchange.

Tow. To excern, or squeeze out, as water from a sponge; to wring out.

——. To reach, or extend to.

——. To meet one's expectation of profit in the act of bartering, or trading (the same as *toia*).

——. The pronoun plural, *we* (only used when the person spoken to is included).

Tow-álla. To luff; to bring a vessel's head nearer to the wind.

Towálo. To row, or to paddle.

Towbótoo. Nearly adjoining; neighbouring; by the side of; abreast of.

Towbotoo gihena. On that side.

Towbotoo giheni. On this side.

Towbotoo-my. Hithermost.

Towbotoo-ange. Thithermost.

Tówfa. A squall of wind; a gale.

Tow-fálle. A besom; a broom.

Towgéte. An elder brother; the first born, either male or female.

Tow-hífo. To impend; to hang over.

Tówla. An anchor; a cable.

Towlánga. An anchorage.

Tówma'tów. To fish with a line and hook.

Tow-moóa. The prow, or head of a ship, or canoe.

Tow-moóli. The stern of a vessel; astern.

Tów-oóa. The dual number of the pronoun *tow*.

Tow-téa. To chide; to rebuke: chiding; reproof.

Tow-tóloo. The plural number (in contradistinction to the dual) of the pronoun *tow*.

Tów-tów. To hang.

Tów-tów-hífo. Dependent; hanging down.

——. A religious ceremony so called; (an offering to the god of weather).

Tow-tow. To wring, as a sponge.

Tówtówoonga. A circular flat piece of wood, surrounding the middle of the string, by which the oil baskets hang, so as to prevent rats getting to the basket.

Twa'wfa. A heath; a common.

Twínga. A wreath (as of flowers); a string (of beads).

V.

Va. A piece (only applied to wood, or trees).

Va aców. A piece of wood.

Va'ca. A ship, vessel or canoe.

Va'ca foccatoó. A boat; small canoe.

Cow-va'ca. Crew of a boat.

Va'ca-fa'wha. A boil.

Va'ca va'ca. The side of a man, or any animal.

Va'cca-vacky. Careful; cautious.

Vacky'. To heed; to look to; to inspect; to view; to search; to be provident. Interjection, look! behold! lo!

Aloo vacky'. To proceed carefully; to go circumspectly.

Tai-vacky. Incautiously.

Va'cky-a'nge. With circumspection.

Va'e. The foot, leg, paw, of any animal.

Fúcca ma'nga va'ë. Astride.

Ilónga va'e. A footstep; footmark.

A'fe va'e. The sole of the foot.

Moói va'e. The heel.

Cow-va'e. The toes.

Fóe va'e. The leg.

Toóa va'é. The back of the foot.

Motoóa va'e. The great toe.

Va'he. To parcel, or separate into parts; to divide.

———. To separate, or be separated, as two combatants.

———. Parted from; broken off; divided.

Vaky'. Gathers; to plait, or gather: also a double garment of plaited *gnatoo*, worn on particular occasions.

Va'la. Apparel; dress.

Méa va'la. Clothes.

Va'le. Mad; insane; foolish; crazy; delirious: also ignorant.

Ma'tta va'le. Dull; without thought.

Valéa. Insane. See *Vale*.

Va'loo. The numeral eight.

Va'loo-óngofoóloo. Eighty.

Va'nge. A curse; malediction; a string of abusive and imperative language, recommending the party abused to do something that is horrible, such as "Dig up your "father by moonlight, and make soup of his bones;" in which sort of cursing some of the Tonga people are so well versed, that they will run on with it for half an hour without any repetitions.

Va'oo. A bush; a wood; a thicket; a field overrun with grass, or weeds.

Toóboo va'oo. Growing wild.

A'loo va'oo. Fallow; uncultivated.

Va'ooa. Uncultivated (as land), overrun with weeds.

Vasía. Flattery; false praise.

Vata. The semen of animals.

Va'ye. Speed; velocity: quick; swift-footed; brisk.

Ma'tta va'ye. Quicksighted.

Vayéa. See *Va'ye*.

Va'ye-a'nge. Quickly; speedily.

Ve. Corruption of *va'ë*, the leg or foot, and is only used in the formation of certain compound words; as, *veva'ye*, light-footed; *vebi'co*, bandy-legged.

Vebico. Bandy-legged. See *Ve*.

Veha'ca. A sea-fight.

Véla. Calid; hot; fervent: to burn; to scald.

Véli. Prurient; itchy: to itch.

Vélo. Jaculation; projection (as of a spear); also to launch, or slide along.

Ta'o vélo íca. A fizgig; a spear to strike fish with.

Véte. To despoil; to divest; to plunder; to dispossess of; to pillage.

——. To loosen; to untie.

Vésa. A bracelet of any kind.

Veva've. Light-footed. See *Ve.*

Vícoo. Wet; damp.

Vícoo fúcca chi-chi. Moist; damp.

Víli. A gimblet; any instrument to bore holes with.

Vílo. To twirl; to spin round.

Vivícoo. Wet; irriguous; watery.

Vów-vów. To scrape (with a knife, or shell, &c.).

Vy. Water; liquid; fluidity; juice; a pond; any thing serous or watery.

Fúcca vy'. To dissolve, melt, infuse; to drench with any fluid.

Vy-hoo. Broth made of fish; (*hoo*, to boil: they have no other broth).

Vy-mooa. The third lunar month; (*mooa*, the first, it being the first *vy*, watery, or rainy month).

Vy-mooi. The fourth lunar month, or second rainy month; (*mooi*, following).

Vy'-vy'. Weak; debilitated; ineffectual.

Vy'-vy' motooa. Weak with age.

W.

Wi. Interjection. Fie! for shame!

Wo. To go; to proceed: this word can only be used in a plural sense; thus, we cannot say, *gooa te wo*, I go, but we may say *gooa mow wo*, we go. *Aloo* may be used both singularly and plurally.

Woói. Interjection. La! (of surprise).
Wói. Interjection. La! (of surprise).

Y.

Y. To put; to place; to deposit.
Y'-a'nga. A case; a sheath.
Y-be. Notwithstanding; yet; still.
Y-va'la. To dress; to clothe.
Yaooé. See *iaooé*.

A

VOCABULARY,

ENGLISH AND TONGA.

ABO

ABAFT. Gi-tów-moóli.

Abandon (to quit). Liági.

Abashed (to be). Fúcca-má.

Abate (to lessen). Toógoo; híli; fúcca chí-chí, e. g. the storm abated, *na'i toogoo he tohufa.* He lowered his voice, *na'i fu'cca chi-chi e'nne le'a.*

Abbreviate (to shorten or curtail in any way). Fu'cca chi-chi; fu'cca no-no.

Abdomen. Géte.

Abhor. Féhia.

Abide (to dwell, to remain in any place). Nófo.

Abject (low, mean). Fu'cca too'a.

Ability (mental ability). Lóto bóto; (strength of body), chíno malóhi.

Able (strong). Malóhi; (to be capable of), *fa.*

Able-bodied. Chíno malóhi.

Aboard. Gi-váca.

Abode. A'bi; nofoánga.

Abolish (to give up, to do away with). Toógoo; híli; chiági; liági.

Abominable (disgusting to the sight or feelings). Fu'cca-li'ali'a.

Abortion (premature birth). Fanów moói, (i. e. unripe birth).

Above (in point of place). Gi-aloónga, gi-háge; (in rank) moo'a. (Vide before).

Abreast. Tow botoo.

Abroad (in distant country). Gi moóli; (out, i. e. out of doors) gi-toóa.

Abrupt (sudden). Fóki-fa; (broken and uneven) péte-péte; papáta.

Abscond. Háwla.

Absent (at a distance, abroad). Mamáoo: (not actually present) géhe.

Absume (to destroy). Mo'wmo'w.

Abundant (plentiful, large). Láhi.

Abuse (bad language). Cábe: a string of abusive foul language, frequently in a sort of verse, is called vángi.

Accelerate. Fu'cca váve.

Acclamation. Maváva.

Account (to narrate). Talanóa; (to reckon up) low; (a narration), talanóa.

According (agreeing). Tattów.

Accordingly (thereupon). Léva.

Accumulate (to heap up). Tanági.

Accustomed (disposed, habituated). A'nga; ánga-be.

Ache (any pain). Mamáhi; (head-ache) gnagnów; (tooth-ache) ni'fo mánoo.

Acid. Máhe.

Acquaint (to). Tála.

Acquaintance (friend). Cow tangáta; (friendship) fu'cca cow tangáta: no word for bare acquaintance without friendship.

Across (transverse). Tetowlági; (on the other side) gi bótoo gi-héna.

Actions (deeds, behaviour). Fy'gna méa; (battles) tow.

Actual (true). Moóni.

Adam's apple (the prominent cartilage of the throat). Mo'nga.

Adherent (partizan). Cow-méa.

Adjacent. O'fi.

Adjoin (to join together). Fu'cca táha.

Adjoining. O'fi.

Adieu. O'fa; chiodófa; chiácoo-o'fa: (meaning love, or not little my love; expressions used in taking leave and also on meeting).

Adoration (prayer). Lótoo.

Adrift. Lelléa: (this word is strictly applied to a vessel at sea, driven by wind without guidance).

Adversary (an antagonist either in sport or battle). Fi'li; (the enemy) he tow.

Adulation. Fu'cca-ly.

Adze. Tógi.

Afar. Mamáoo.

Affray (to frighten). Fucca mánavahé.

Affray (a quarrel). Ghe.

Affriction. Ho'lo-ho'lo.

Affright. Mánavahé; mánavachi.

Affront (to aggravate). Fúcca i'ta.

Afloat. Téë-téë.

Afresh (anew). To'e; (recent, new) Foo-o'.

After (in place or time). Moo'i-moo'i.

Again. To'e.

Agape. Jio.

Aged. Motoo'a; (full grown) the same; (young) moo'i.

Ago (lately). Moo'iánge; (one day) he áho; (long ago) moóa-ange, lo'a-ange.

Aground (striking the bottom, as a vessel). To'ca.

Ague. Féke-féke.

Ah! Yaooé!

Aim (to take aim). Fu'cca áta: (this expression is also used for the act of looking along a stick or any such object, to see if it is straight).

Air: no word for still air: wind is called *matan'gi*; a breeze, *havi'li-vi'li*.

Alas! Oyaooé! Seooké!

Alert (quick in action or in resource). Mátta bo'to.

Alible (nutritive). Fu'cca chi'no.

Alien (foreign or strange). Moo'li.

Alight (to). A'loohi'fo.

Alike. A'nge-be; ánge-co.

Aliment. Méa ky.

All (or rather whole of any thing, not in number but quantity). Foo'a-be.

All (in number). Foo'li-bé.

Almost. Te; té-té.

Aloft. Gi-aloo'nga; gi háge.

Alone. Táha; (by one's self) to'ca táha bé.

Aloof (at a distance). Mamáoo.

Already (during the time). Loloto'nga.

Also. Mo; béa; bémo.

Alter (to change, verb active). Gna'hi géhe, (i. e. to make different).

Altogether (as a whole or mass). Foo'a-bé; (in number) foo'li-be.

Amass (to gather together). Tana'gi; (to heap up) foccatoo'.

Amaze. Fu'cca lélle möoo'i.

Ambition. Lóto láhi; fi'a égi.

Ambuscade (men concealed in). Tatáo.

Amiable. Fúcca manáco.

Amiss (wrong, erroneous). Hálla.

Amidst (among). Gi-lóto.

Amity (friendship, love). Ofa.

Among. Gi-lo'to.

Amongst. Gi lò'to.

Amorous. Manáco fafi'ne; mooi-tow.

Amour. Feáoogi.

Ample. Láhi.

Ananas. Fy'gna-pu'.

Ancestor. Too'booánga. *Too'boo*, to spring; *anga*, place.

Anchor (also the cable). Tówla: (this word, differently accented, viz. thus, *towlá*, means the sail set).

Anchorage. Towlánga (*to'wla*, anchor; *anga*, place).

Ancient. Lo'a.

And. Mo; ma; be: *ma* is only used with numerals: *mo* may also be used with numerals, but not so well. *Be* is never used with numerals; it is often joined to the pronoun *ia*, he, and pronounced *be'a* instead of *be ia*.

Anger. Líli; i'ta.

Anger (to make angry). Fu'cca i'ta.

Angle (to catch fish with a line and hook). Tow-mato'w.

Angler. Jiéna tow-mato'w.

Angry. I'ta; líli.

Anguish (excessive pain). Mamáhi obíto; (excessive grief of mind) tángi obíto.

Animal (rather a bird). Mánoo.

Animate. Fúcca möoói.

Animosity. Fáchi-fáchi.

Announce. Tála.

Anoint (to anoint the face, trunk of the body or limbs). Táky; (to anoint the hair of the head) páni.

Another. Táha géhe; (another person) tóca táha géhe.

Ant (the small ant). Lo; (the large black ant) loáta.
Antagonist. Fíli; (the enemy) he tow.
Antecede. Moóa-moóaánge.
Antipathy. Fa féhia (much hate).
Anthill. Loóö he lo; loóö he loáta.
Apace. Váveánge (quick, either in locomotion or work).
Apart (separate). Géhe (on one side, aside); gi-bótoo.
Apiece (each). Tággi táha.
Apologize (to excuse). Fúcca fíchi.
Appal. Fúcca mánavahé; fúcca mánavachí.
Apparel. Vála; (European apparel) cofoó pápalángi.
Apparent (plain, evident). Tónoo.
Apparition (a spirit, a god). Hotoóa.
Appearance (resemblance). Mátta-ánge.
Appease (to silence, or quiet a child). Fúcca ná.
Appease (his anger). Fúcca toógoo (énne íta).
Appellation. Hingóa.
Appetite (hunger). Fía ky'; (appetite in general) fía; (lust) fía feíchi.
Applaud (to). Maváva.
Applicable (fit, suitable). A'la.
Apprehend (to lay hold of, to seize, or arrest). Boóge.
Apprehensive. Mánavahé; mánavachí.
Apprize. Tála; fúcca ílaw.
Approach. Fúcca ófi (used either as verb or noun).
Approve (to). Líle-y'; (approval) the same.
Aquatic. Toóboo vy' (springing up in the water, as certain plants, applied also to fish).
Arduous (difficult to do). Fy'gnatá.
Are. Goóa (the sign of the present tense).
Arid (dry, from any cause). Móa-móa.
Arise (from the ground or bed). Too; Too-oo.

Arm. Níma (both hand and arm, either distinctly, or together).

Armipotent. Tóa-he-tów.

Armistice. Fúcca lillé.

Armpit. Fáifíne.

Army. Tow.

Aromatic. Nanámoo; (sweet scented, as flowers) námoo cacála.

Arow (in a row). Totónoo.

Aroynt (begone!). A'loo! fiámó áloo!

Arrant. Cóvi obíto.

Array (order of battle). Téoo tow; (dress) téoo.

Arrive (to, at a distant place). Tow; (at the place where one is) tow; how.

Arrogant (proud, lofty). Low-ców; (presumptuous, insolent) fía égi.

Arrow (for war). Gnahów; (for sport) cáho.

Artful (deceitful). Lóto oóa: (wise, knowing) bóto.

Artificer. Toofoónga.

Artillery. Méa fánna fonnoóa (things to shoot the land).

As (like). A'nge-co; (the conjunction, *as*) ca.

Ascend (to climb). Cáca; (to go up, as up a hill) áloo háge.

Ascertain. Ilóa; ílaw.

Ashamed (bashful). Ma.

Ashes. E'foo.

Ashore (on land). Gi-oóta; (aground) tóca.

Aside (apart). Tow bótoo; (leaning on one side) híli.

Ask (to enquire). Fchoói; (to petition) hoo; (to request) cáwle.

Asleep. Móhe.

Aspect (face, look, appearance). Mátta; mátta-mátta; mamátta.

Aspersion (false accusation). Lohiágí.

Assassinate. Lapachía; (assassination) lápa.
Assemble (to). Tanágí; (assemblage) the same.
Asseveration (an oath; strong affirmation). Tángi möóni; foóa cáva.
Associate (or to dwell with). Nonófo.
Assort (to portion out). Toófa; váhe.
Astern. Tow-moóli.
Astonish. Fu'cca lélle möoói; (to make life run away).
Astray (to go astray, to wander). Hée.
Astride. Fu'cca mánga váe.
Asunder. Géhe géhe.
Argue (to argue obstinately). Gigíhi; (to discourse) talanóa.
Around (encircling, round about). Fóli; tacky'.
Arouse (to awaken). Fu'cca áä.
Asperse (to calumniate). Fu'cca cóvi.
Athirst. Fía ínoo (wanting drink).
Athletic. Feféca; malóhi.
Atom (a small particle, a crumb). Momói méa.
Attain (to procure). Mow.
Attire (dress). Téoo; víla.
Avarice. Pepíne; mánoo mánoo; (avaricious, stingy) the same.
Avast (hold! stop!). Toógo! ó-ooa!
Avaunt! Aloo! fíamó áloo!
Audacious (saucy). Talahoói; (mischievous) pow.
Aversion (hatred). Féhia.
Avidity (in eating). Hoóö-ky: (eagerness, strong desire) hóli.
Aunt. Méhegitánga.
Auspicious (favourable). Monooía.
Authentic (true). Möóni.
Await (to wait). Tatáli.
Awaken. Fu'cca aä; fafángo.

Axe. Tógi fu'cca ánga géhe (meaning an adze of a different turn, the blade of the adze being transverse to the handle).

Aye. I'o.

B.

Babble (nonsensical discourse). Low nóa; (tale-telling) nanívi.

Babbler (a silly talker). Jiéna low nóa; (a mischief maker) jiéna fu'cca cóvi.

Babe (of either sex). Tamachí; bibígi.

Baboon. Gnéli; (they have seen baboons on board ships, and give them this name, which is probably a corruption of some proper name by which they have heard a monkey called).

Back (the back; the loins). Toóa.

Backbite (to calumniate). Fu'cca cóvi.

Backside. Oo'chí; aóóchi; lemoo.

Backward (behind). Gì moói; fu'cca moo'i; (obstinate) pagnatá.

Bad (in any sense). Co'vi.

Baffle (to defeat a design, or intention). Taáfi.

Bag (of any sort). Cáto.

Bait (for fish, or rats). Fu'cca ky; (motive, or temptation) méa fu'cca ho'li.

Bald. Too'la.

Bale (a large package). Co'foo.

Ball (cannon ball). Mácca fánna fonnoo'a.

Bamboo. Cófe.

Banana. Foóji; hopa.

Band. Naw. (They strangled the man) *na now naw-gia he tanga'ta: naw*, to bind, *gi'a*, the throat.

Bandy (crooked). Bíco; bíco-bíco; (bandy-legged) vebíco.

Bang (to beat; to thrash). Ta.

Banter (to jest; to ridicule). Fúcca hoóa.

Bantling. Bibígi.

Barb (of an arrow, spear, or fish-hook). Mánga; tálla.

Barbarity (cruelty). Tái-ófa; i. e. without love or mercy: barbarous.

Barber. Toofoónga fy cáva.

Bare (naked). Télefoóa; (from *téle*, to scrape clean, or shave; and *fooa*, all).

Barefaced. Tái ma (without shame).

Bark (of a tree). Gíli; (to bark, like a dog) cáló.

Barren (applied to women, or female animals). Tái-fanów; (applied to land) tái-foo'a.

Barter (to exchange; to trade). Fúccato'w.

Bashful (shamefaced). Ma; (to be bashful) fu'cca ma.

Bask. Fu'cca láä; (he basks in the sun) goo'a fu'cca láa ia.

Basket (of any kind). Cáto; (a basket for oil bottles) cáto lo'lo; (a strong basket, made of the husk of the cocoa-nut, for carrying valuable things) cáto cáfa.

Bat (the vespertilio vampyrus). Péca.

Bathe (to swim; to wash one's self). Co'w-co'w; toofoo'loo; paloo'too (to rince in fresh water, after washing in sea-water) lánoo.

Battle. Tow; (the time of battle) *loloto'nga he tow*; (the front of battle) *moo'a he tow*.

Bawl (to squall, or scream out). Calánga; (to call out to any one loudly) oo'i.

Beach (shore). Fánga; mátta he táhi.

Bead. Coo'la; (red beads) coo'la coo'la-coo'la; (green beads) calanoo'i.

Beak. Gnoo'too; (this word also means the mouth of man, or any animal).

Bear (to carry). Foo'a; ámo tággi-tággi; ámo fúcca te-foo'a; fáfa. Vide these words in their respective places.

Beard (of an arrow). Mánga; tálla (hair of the chin) cáva.

Beardless. Fatoo'la.

Beat (to beat a person with the hand, club, &c.). *Téia*; (to beat a person with the open hand) *chi'bi*; (to beat a person with the fist) *too'gi*; *motohi'co*; (to beat a person with a club) *ta*; (to beat the bark of the *hia'bo* in the preparation of *gna'too*) *tootoo*; (to conquer, or overcome in battle) no specific word; for *Voona* beat *Talo*, they would say, *nai malo'hi Voona gi'a Talo*, Voona was stronger than Talo: (beaten at a game) ooloongía.

Beautiful (as a man: sometimes applied to trees, &c., metaphorically). Tóléccalécca; (as a woman) oëo'efoo'a.

Because. Ca.

Beckon (to make a sign to approach, with the hand, or any thing else). Táloo.

Become (to suit). A'lla; (to alter, or change to) no proper word for; as, it became rotten, *na'i bopo'*, literally, it rotted.

Bed (a mat to sleep on). Fála; (a bed-place) mohénga.

Bedaub (to besmear). Páni.

Bedclothes. Cáfoo. This word is applied to any thing to cover one while sleeping.

Bedeck (to dress out handsomely). Téoo.

Bedew. Fu'cca haho'w.

Beetle. Mo'nga-mo'nga.

Befal (to happen). Fo'ki fa: (it happened) nái fo'ki fa.

Befit (to be suitable). A'lla.

Before (in time). To-moo'a; (in place, or procession) gi-moo'a; moo'a-moo'a-ange; (in point of rank) no proper word for: Finow is higher in rank than Talo, may be rendered thus, *goo'a égi ange Finow gi'a Talo*, i. e. Finow is more a chief than Talo.

Befoul (to make black, or dirty). Fu'cca oo'li.

Befriend (to behave well towards; to protect). Fu'cca lillé ange; fu'cca cow-tangáta.

Beg (to entreat). Cáwle; (to beg pardon) hoo.

Beget (to generate). No word for; (to be begotten by) *tooboo*; literally, to spring from.

Begone! Aloo! fíamo' aloo!

Begird (to gird round the waist). Naw; (to encircle any thing) tácca-tacky'.

Begrime (to make black, dirty, or sooty). Fu'cca oo'li.

Behead. Tootoo' oo'loo.

Behest. Feco'w.

Behind (in place, or procession). Gi-moo'i, moo'i-moo'i-ange; (at the back) gi-too'a.

Behindhand (in time). Taw moo'i.

Behold! Mamáta-ángi! vácky-ángi! jío-ángi! *My*, and *atoo*, may also be used as the latter part of these words instead of *angi*, according to the direction of the beholding. Vide *My*, *atoo*, and *angi*.

Being. No word for. (Beings of this world) méa máma; (beings of the other world) méa hotoo'a.

Be it so. Too'goo-y-bé.

Belabour (to beat, or thrash a person). Téia.

Belay (to make fast). Fu'cca mow; (to lay wait for, with intention to kill) tatáo.

Believe (no direct word for). "I believe it," may be rendered thus, *low gi'ta co'e möo'ni*, I say it is true, or *goo'a möo'ni my gi'ate au*, it is true to me.

Bellow (to squall, or scream out). Cala'nga.

Bellows. Tabíli papala'ngi; (*tabili*, to blow the fire with a fan).

Belly (the abdomen). Géte.

Beloved (as a wife, or mistress). Mama'na; (valued much as a friend) o'fa.

Below (under). Gi lálo; gi hífo: (inferior in dignity) no proper word for; "Talo is inferior in dignity to Finow," may be rendered thus: *goo'q egi chi a Talo gi'a Fino'w*; i. e. Tálo is less a chief than Finow.

Belt (to go round the waist). Naw.

Bemire (to splash, or dirty with mud). Páni géle.

Bemoan (to moan over; to beat the face with grief). Tángi fe too'gi; (to weep) tángi.

Bench (a form to sit on). Hécaánga.

Bend (to bow, to make crooked). Fu'cca-bíco; fu'cca bíco-bíco.

Beneath (underneath, below). Gi lálo; gi hífo. See *Below.*

Beneficent. A'nga lillé. "He is a beneficent man," *co'e tanga'ta a'nga lillé ia.*

Bequeath. Too'goo.

Bereave (to deprive of; to take away by force). A've; fáoo.

Beseech (to beg, to request). Cáwle; (to entreat earnestly) hoo.

Beshrew (to abuse; to curse; to call ill names). Cábe; vángi.

Besmear (to rub over with any thing). Páni.

Besmut (to blacken, or paint the face for war). Lo'a; (to cover with soot, or any black substance) fu'cca oo li.

Besom (a broom of any kind). Tow fa'lle.

Bespeak (to engage beforehand). Taa'fi.

Bet (a wager; to lay a wager). Fuccatów; boo'ta; (the stake) fu'cca-ky.

Bethink (to recollect; to reflect). Mana'too.

Betoken (to denote). Fu'cca ilo'nga; (to be the omen of) ma'na; e. g. this lightning is ominous of some calamity, *coe ma'na malai'a he féta-techi'li coéni.*

Betray (to divulge, as a secret). Fu'cca ilo'a.

Between (betwixt). Gi lo'to.

Beverage (any thing to drink). Méa ínoo.

Bewilder (to confuse the understanding; to wander about). Fu'cca hée.

Beyond (in point of place). Mama'ooa'nge; (back, in point of time) lo'a.

Bid (to command). Ta'la; feco'w; (to offer, or propose a price) fu'cca-to'w.

Bide (to dwell). No'fo; no'fo-no'fo; nono'fo.

Biding (residence). Nofoa'nga.

Big (large). La'hi; (big with child) feta'ma.

Bigness. Foo'a.

Billow (wave; swell of the sea; surf). Gna'loo.

Bind (to tie together). Naw; (to bind firmly with rope or sinnet) la'va-la'va.

Bird. Ma'noo.

Birdlime (the gum of the bread-fruit tree, used to catch birds with). Boo'loo.

Birth (the act of bringing forth young). Fano'w.

Bisect (to cut in two). Fu'cca oo'a; (to cut in two equal parts) héle oo'a malie.

Bit (a piece). Co'nga; (a small bit or crumb) momo'i; (bitten) oochía.

Bitch. Goo'li fafine.

Bite (to bite). Oo'-oo; (a mouthful) ma'nga.

Bitter (to the taste). Ca'wna; (in a moral sense) mama'hi.

Black (in colour). Oo'li-oo'li; (dirty) oo'li.

Blacken (to cover with black). Fu'cca oo'li; (to stain black) too'goo oo'li.

Bladder (the bladder of urine). Ta'nga mímí; (the gall-bladder) they have a particular name for this, but it is forgotten.

Blanch (to whiten). Fu'cca hína hína; (to bleach in the sun) fu'cca la'ä.

Blade (of a knife). Low hèle; (of grass) low mohoo'goo.

Blank (clean; white). Ma; (without prize or profit) tai aoo'nga.

Blast (of wind). Havíli; (a blight) mahoo'noo; (a curse) va'nge; ca'be.

Blaze (of flame). Oo'lo; (of light) gnigníla.

Bleach (to whiten in the sun). Fu'cca hína he la'ä; fu'cca la'ä.

Bleak (with wind, or weather). Momo'co.

Blend (to mix as fluids). Pa'loo; (to mix, as soft solids) na'too.

Bless (or wish prosperous). Fu'cca mo'oonoo.

Blight (to wither up, or destroy vegetation by wind or sun). Mahoo'noo.

Blind. Gooi: (to make blind by depriving of sight) fúcca goói; (to cover the eyes) fúcca booló.

Blindfold. Fu'cca booló.

Blink (to twinkle the eyes, to wink intentionally). Nísi.

Bliss (happiness). Monoóia; (blissful) the same.

Bloat (to grow puffy, bloated). Foofoóla.

Block (of wood or of any thing else). Tootánga; (a stupid fellow) tangáta válе.

Blockish (in a stupid way). Mátta valéa.

Blood (sanguineous fluid). Táwto.

Bloody. Pa'ni tawto; táwto-táwto.

Bloom (of fruit). Foóa.

Blow (a stroke with the fist only). Motohíco; (with a club, &c.) ta.

Blow (with the breath). I'fi.

Blow (the nose). Fángo-fangо.

Blow (to, with force any thing out of the mouth). Boóhi.

Blowzy (red with the sun). Gnáno.

Blubber (of a fish or fat of any animal). Gnáco.

Blunder (a stupid mistake, an accidental error). Hálla.

Blunt (obtuse). Pécoo (to make blunt) fu'cca pécoo.

Blusterous (noisy). Longóa.

Boar. Booáca tangata.

Board (of wood). Low papa; (diet) méa ky.

Boast. Fooóta.

Boat (small canoe). Váca fóccatóo.

Body (of an animal or of a tree). Chi'no; (a body of men) toonga tangáta.

Boil (to boil over the fire). Toótoo; (an inflammation in the skin) váca fáwha; hotoóa.

Bold (brave). Tóa; tái mánavahé; (impudent) tái-ma.

Boldness (bravery). Tóa; (impudence) tái-ma; (impertinence) talahoói.

Bolt (fastening of a door). Taboóni; (to swallow whole) fólo tefoóa; (on a sudden) fo'ki-fa.

Both. To'cca-oo'a (used only in the third person; as, they *both* went): gi-mo'ooa, used in speaking to one of the parties; as, "you both go:" gi-mowooa, used when one's self and a third person are included, the person spoken to *not* being included: as, "Finow and I will both go, but you may stay:" gi-no'wooa, used when speaking of two other persons; as, "they *both* went:" gito'wooa, used when the person spoken to is included; as, "you and I will *both* go."

Bowsprit. Fánna toco'to.

Bowstring (either of a war bow or sporting bow). Oo'ca.

Born (to be born). Fano'w; (first born) no word for; (eldest brother or sister) towgete.

Box (a trunk or chest). Boo'ha; (to fight with fists) foo'hoo.

Boxer. Jiéna fa foo'hoo.

Boy (a little boy). Tamachi'; (scarcely a man), the same.

Boyish. Fucca tamachi'.

Bowl. Goométe (their bowls are made of to'a-wood).

Brace (to tie or bind). Naw; (a couple) oo'a.

Bracelet (for the arms or legs). Vésa. This is a Fiji word.

Brackish (bitter). Cáwna; (like sea-water in taste) táhi-táhi.

Brag. Fi'a láhi, foo'te.

Braid (to ornament or plait the hair). Fafátoo.

Brains. Oo'to; (good sense) lo'to boto.

Brainless (foolish). Vale; (without the brains) tái oo'to.

Brave (courageous). To'a.

Break (or snap asunder). Fétchi.

——— (to pieces, or to crack). Fo'a. *Fóa* is also used to the head, to express the cutting or wounding of it at certain ceremonies; as *Fóa oóloo.*

Breakfast. Ky bo'ngi-bo'ngi.

Breast (of either sex). Hoo'hoo; (the chest) fatafáta.

Breath. Manáva.

Breathless (short of breath). Tái manáva; héla; (dead) máte.

Breech (buttocks). Oo'chi; lémoo; (breach in a wall, fencing, &c.) a'va.

Breed (as animals). Fano'w; to cultivate the breed of any thing) fafa'nga.

Breeze. Havi'livi'li.

Brethren. Cow tehi'na; (the elder brother) towgété.

Bright (polished). Gnigni'la; (clear headed) mátta-bo'to.

Brimful. Bi'to.

Brilliant (shining). Gnigni'la.

Bring (to bear or carry). Omi', omy'; (to produce or bring forth) too'boo.

Brink (edge of the water, &c.) Ma'tta.

Brisk (quick in motion). Va've.

Brittle. Fétchi gnofoo'a; i. e. easy to break.

Broad (expansive). Low la'hi: a broad plank, *he low-pa'pa low la'hi.*

Broil (on hot embers). Too'noo.

Brood (as hen birds). Mo'he: (to brood over, to reflect upon) mana'too-na'too.

Brook (rivulet). Vy-ta'fe: (to put up with, to endure) cata'gi.

Broom. Tow-fa'lle.

Broth (fish broth or soup). Vy-hoo'.

Brother. Tehina; (the elder brother) towgéte.

Brow (eye-brow). Foo'loo he ma'tta: (brow of a hill) foo'nga möoo'nga.

Brown (colour). Méllo; (to brown by the fire) too'noo ger pa'coo.

Bubby. Hoo'hoo.

Bubo (a suppuration of the glands, particularly of the groin, neck, and armpits). Ca'hi.

Bud (of a flower; also to bring forth buds). Too'boo.

Budge (to rise up or move away). Too'-oo.

Buffet (to beat or knock about). Téia.

Build (a house). Langa; (a canoe) fo; fow.

Bulk (the whole). Coto'a.

Bump (a rise or swelling). Foo'la.

Bundle (parcel). Cavénga.

Bung (a cork or stopple; also to bung or close up the mouth of any vessel). Oomo'chi.

Burden. Cave'nga; (to load with a burden) fa'oo.

Burial (funeral rites). Boo'too.

Burn. Too'too; véla.

Burnish (to make bright). Fu'cca gnigni'la.

Burst (to split, to crack). Fo'a.

Bury (to bury a corpse or any thing in the ground). Ta'noo.

Bush. Va'oo.

Buss. Oo'ma.

Butterfly. Pépe.

Buttock (a joint of pork consisting of the lower part of the back and the tail). Too'nga i'goo.

Buttocks. Oochi; aoochi; lemoo.

By-word. Cana'nga.

By-and-by. Any'.

By-day. Aho-a'nge.

By-night. Bo-oo'lia'nge.

C.

Cabin. A'na.

Cable. To'wla.

Cage. Fa'lle-ma'noo, (from *fa'lle* a house, *ma'noo* a bird.)

Cajole (to wheedle, to flatter). Fu'cca-ly'.

Calculate. Low.

Calculous (stony). Ma'cca-ma'cca.

Cauldron (any thing to boil fluids in). Goo'lo.

Calf (of the leg). Fo'i va'e.

Call (to call out to any one). Oo'i.

Callous (hard). Feféca; (hard-hearted) ta'i o'fa.

Callow (unfledged). Te'lefoo'a; ta'i foo'loo foo'loo.

Calm (stillness of wind). To'foo; (to calm or appease the crying of a child) fu'cca-na.

Calumniate. Fu'cca co vi.

Campestral (growing wild). Too'boo va'oo.

Can (to be able). Fa. The sign of the future tense is often used to express this idea. See Grammar.

Candent (hot). ve'la.

Candid (open, sincere). Toto'noo.

Cane (sugar cane). Taw.

Canine. Fu'cca goo'li.

Cannibal. Fekky'; ky tanga'ta.

Cannon. Fa'nna fonnoo'a; from *fanna*, to shoot, and *fonnoo'a*, the land: from a notion that guns were made to destroy land rather than men.

Canoe. Va'ca; (a double sailing canoe) tongia'gi; calia; (a single sailing canoe) ha'matefoo'a; (a paddling canoe) tafa'nga; (a paddling canoe, not built, but consisting of a trunk of a tree hollowed out) bopa'u.

Cant (gibberish). Co'te.

Cap. Boolo'nga.

Capable. Fa féia, (from *fa*, to be able; *fe'ia*, to do; from *fi*, to do, *ia* it).

Capacious (wide, expansive). Ata'.

Cape. Moo'i fonnoo'a, (from *moo'i*, end or extremity, and *fonnooa*, land).

Caper (to jump). Hc'bo.

Capital (excellent). Lille' obi'to.

Capricious (subject to whim). Ta'i lo'to mow; i. e. without a fixed mind.

Captive. Boboo'la.

Carbuncle (or rather a boil or any inflamed tumour in the skin). Foo'a-foo'a.

Caress (to fondle). Fu'cca o'fa.

Carcass (a dead man). Tanga'ta ma'te; (a dead hog) booa'ca ma'te, &c.

Careful (cautious). Va'cca vacky'; (full of care and concern) mana'too-na'too.

Careless. Tai-vacky'.

Carious (rotten). Bo'po.

Carnage. Ma'te.

Carneous (fleshy, plump). 'Chi'no gna'co.

Carpenter. Toofoo'nga ta'-ta'.

Carry. Foo'a; i. e. to carry on the shoulder simply.

A'mo; to carry on a stick between two men's shoulders.

Ta'ggi-ta'ggi; to carry in the hand.

A'mo fu'cca tefoo'a; to carry on a stick resting on the shoulder.

Carve (to cut wood or stone). Tongi; (to cut meat) ta'ffa.

Case (a sheath). Y-a'nga.

Cast (to throw away) chia'gi; (to cast a look) jio.

Casting-net. Cobénga chi'li.

Castrate. Bo'ca.

Casual (accidental). Fy'fy'beaho'w; no'a.

Cat. Boo'si: (it is conjectured this word is derived from the English, *pussy*.)

Catch (to seize any thing). Mow; boo'ge; (to catch as a ball) ha'bo; (to catch a disorder) bihi'a.

Cater (to provide victuals, to feed). Fafa'nga.

Cave (or cavern). A'na.

Cavil (to dispute, to argue). Fu'cca gigi'hi.

Cautious. Va'cca-vacky.

Cease (to leave off, to discontinue). Too'goo.

Ceaseless. Ta'i too'goo.

Cecity (blindness). Goo'i.

Celerity (speed of foot). Ve va've.

Cement (any thing sticky). Fu'cca bi'gi: (the gum of the bread-fruit tree, with which they cement their canoes) boo'loo.

Centre. Gi lo'to.

Certify (to relate, to tell). Ta'la; (to declare by oath) foo'a ca'va.

Chafe (to rub). Holo'i; mi'li.

Chain. Oocume'a fi'hi. *Oocume'a*, metal; *fi'hi*, entangled.

Chair. Nofo'a.

Challenge (in war, or at a game). Tää'fi.

Champ. Géna, lámoo.

Chance (to happen without intention, unexpectedly). How nóa.

Channel (a road or entrance). Hálla.

Charcoal. Malála.

Charge (to command). Boóle; (a commission or message) feców.

Chark (to burn to a cinder). Toótoo malála.

Chase (to pursue). Toóli; (to hunt) a'lo.

Cat-fish. Fékke.

Chat (familiar conversation). Talanóa.

Chatter (to talk gibberish like a parrot or child, without meaning). Cóte.

Chawdron (entrails). Gnaców.

Check. Tääfi.

Cheek. Cowáhe.

Cherup (as birds). 'Gi; (to imitate the noise of birds or rats) fu'cca-gi.

Chest (a box). Boóha; (the thorax) fáta-fáta.

Chew. Lámoo.

Chicken. Oohígi móa.

Chide. Tow-téa.

Chief (a noble). Egi; (chief of a district or island) tooi; (supreme chief or king) how.

Child (an infant). Bibi'gi; (a child above two or three years old; a youth) tamachi'.

Child-bed. Fanów.

Childish. Fu'cca tamachi'.

Childless. Tái fano'w.

Children (offspring). Fano'w.

Chilliness (shivering). Téte-téte.

Chin. Coo'moo-coo'moo.

Chine. Hoo'i-too'a.

Chirp (as a bird). Gi.

Chisel (any sort of chisel either of stone or iron). Tootoo'.

Chitterlings (entrails). Gnaco'w.

Choice. Fi'li: this word also means an adversary; because at public games of wrestling, fighting with clubs, &c. a man singles out or chooses his adversary.

Choler (anger). Li'li; i'ta: (they calmed his anger) *na now fu'cca too'goo énne i'ta.*

Choose. Fi'li-fi'li.

Chronic (for a long time). Fóo lo'a.

Cicatrix (of a wound in battle, or with a warlike instrument). Ilo'nga caffo; (of any other kind of wound) pátoo.

Cicurate (to tame or make mild). Fu'cca láta; fu'cca la-la'ta.

Cinder. Mala'la.

Cion (a sprout, a shoot). Hoo'li.

Circumcise. Téfe: (consisting in a longitudinal incision of the præputium).

Circumvest (to surround). Fo'li.

Clack (to talk much). Fa'-lo'w.

Clamber (to climb with difficulty). Cáca gnatá.

Clammy (any thing sticky). Bi'gi-bi'gi.

Clamour (uproar). Longoá.

Clan (party, tribe, or relation). Kyi'nga.

Clap (with the hands wide open). Páchi; (to clap with the hands hollow) foo; (to slap a person) chi'bi.

Clash (to quarrel). Gigi'hi; (as bodies meeting with concussion) pagi'a.

Clay. Oméa.

Clean (cleanly, free from dirt). Ma.

Clear (transparent). Ma; (plain, evident) toto'noo.

Cleave to (to stick to). Bi'gi.

Clever (in mental power). Bo'to.

Cliff (a rock). Mácca.

Climb. Cáca.

Clime (region or country). Fonnoo'a.

Clinch (to hold fast). Boo'ge mow; (to clinch the fist) coo'goo.

Clink. Tatángi.

Close (to shut). Maboo'ni; taboo'ni; booboo'noo.

Clothes (wearing apparel). Méa vála; (European dress) co'foo.

Cloud. A'oo.

Cloudless (clear sky). Lángi-má.

Cloudy. La'ngi-oo'li.

Cloy (or satiate, to have enough of). Fi'oo.

Club. Aco'w-ta'. They have different sorts of clubs expressed by the names of *too'i, chicota', machina'voo, ma'ta', chi'bi, ma'ta'-goo'li-goo'li, bu'ggi-bu'ggi.*

Clutch-(to seize hold of). Boo'ge.

Coalesce. Fu'cca ta'ha.

Coast. Matta fonnoo'a; i. e. the edge of the land.

Coax (to wheedle, to flatter). La'booa'nge.

Cob-web. Ma'tta-ma'tta-cobénga; i. e. a net-like appearance.

Cockle. Calo'a.

Cockchafer (any insect of the beetle kind). Mo'nga-mo'nga.

Cocoa (the tree or the nut). Ni'oo; (cocoa-nut shell) gnédji-ni'oo.

Coction (boiling). Too'too; (digesting or soaking in warm water) fu'cca vy mafa'na.

Co-equal (in rank or power). Tatto'w.

Coffin. Fonnoo'a lo'to: (this phrase rather means a stone vault; for they have no coffins, but they would call a coffin by this name).

Cognation (kindred). Kyi'nga.

Cohabit (to dwell with another). Nono'fo; (to live in sexual intercourse) fea'ooa'gi.

Cohere. Bi'gi.

Coil. Fu'cca tacky'.

Coition. Fei'chi; momo'he.

Cold (chilliness of the body, coldness of the air). Momo'co.

Collect (to gather together). Tana'gi.

Colour: no word but that for appearance, (Ma'tta).

Comb. He'loo.

Combat. Tow.

Come. How.

Comical. Gnoo'too hoo'a.

Coming. Té-ho'w.

Command. Boo'le.

Commix (as fluids). Pa'loo; (as soft solids) na'too.
Common (low, vulgar). Fu'cca too'a: (waste land) twa'wfa.
Commune (to converse). Talanóa.
Communicate. Fu'cca iláa.
Commute (to exchange). Fu'cca to'w.
Compact (close, fixed, tight). Mow.
Companion (male companion or friend). Cow-tanga'ta; (female companion or friend) cow-fafine.
Compare (to collate). Fucca tatto'w.
Compatriot. Fonnoo'a taha: (they are of one country) *goo'a now fonnoo'a ta'ha.*
Compensate. Fu'cca ma'oo.
Competition (rivalship). Fya'nga; filia'nga.
Complain (to murmur, also to lament). Ta'ngi.
Complete (perfect). Coto'a; o'chi: (to end or finish) fu'cca o'chi; fu'cca cotóa.
Complex. Fygnata'.
Complexion (colour of countenance, appearance of any thing). Ma'tta:
Compress (to squeeze out as a sponge). Tow-tow.
Computation (reckoning). Low.
Comrade. Cow tanga'ta.
Conceal (to hide). Foofoo'.
Conceit (vanity). Fi'a fi'a.
Conch. Geléa; (sound the conch) *i'fi he gelé'a.*
Concision. Hehe'le.
Conclude (to make an end). Fu'cca o'chi; (to resolve or come to a determination) be'he.
Conclusion (end). Moo'i; (determination) be'he.
Concur. Lo'to ta'ha; i. e. to be of one mind.
Conduct (to lead along, to accompany). A'ye.
Conformity (agreement). Tatto'w a'nge: (there was a

conformity in their disposition) *na'i talto'w a'nge now lo'to.*

Conger-eel. To'ge.

Congreet (to salute mutually). Feki'ta.

Conjecture (to guess). Fi'li; ma'te.

Connate (born with another). Fano'w fu'cca ta'ha; (twins) fa'now oo'a.

Connect. Fu'cca ta'ha.

Consciousness. Mana'too.

Consecrated. Fu'cca égi.

Consider (to think, to reflect upon). Mana'too.

Consociate (a male friend). Cow tanga'ta; (a female friend) cow fafi'ne; (a companion of either sex) cow no'fo.

Consort (the wife of a chief). Chini'fo.

Constant (fixed to the same spot). Mow; (constant in mind) lo'to mow.

Consternation. Ma'navachi'; i. e. having the breath little.

Construct (to make, to build). La'nga.

Consume (to waste, to spoil). Mo'wmo'w: (to decrease) fu'cca-chi.

Consumption (phthisis pulmonalis; any wasting of the body). Momo'co.

Contabulate (to floor with boards). Fali'gi low pa'pa.

Contagion. Maha'gi bihi'a; (contagious) bihia.

Content. Lata.

Contest. Ghe.

Contingent (accidental, uncertain). How no'a.

Continual. Tai too'goo; i. e. without ceasing.

Contort (to twist, to writhe about.) Mio'i.

Contradict. Gigi'hi.

Contrarily (in a different manner). Ge'he ge'he; (transversely) fu'cca feto'wlagi; (contrary) ge'he.

Controversy (dispute). Fege'.

Convalescence (state of returning health). Möoo'i.

Conversation. Talano'a.
Convey (to carry). A've; (to lead along) ta'ggi-ta'ggi.
Convocate (to call the people together). Tana'gi.
Convolve (to roll together, to turn). •Tacky'.
Convoluted (twisted, plaited). Fi.
Cook (to prepare food). Fe-oo'moo. (*Fe* corruption of *fy*, to do or make, and *oo'moo* victuals).
Cook. Tanga'ta feoo'moo.
Cool. Fu'cca momo'co.
Coolness. Mo'co mo'co.
Copious (abundant). La'hi.
Copper. Oocume'a coo'la. (*Oocume'a*, metal; *coo'la*, red).
Copulation. Fei'chi; momo'he.
Cord. My'a.
Cordage (rigging of a vessel). Cow my'a.
Core (inner part of fruit). Toonga.
Cork (a stopple of any sort, also to cork up). Oomo'chi.
Corpse. Ma'te: (of a man) tanga'ta ma'te; (of a hog) booaca ma'te, &c.
Corpulent. Chi'no la'hi.
Corruption (rottenness). Bo'po: (putridity) élo; ého: (pus) béla.
Cotton. Moachi'bo.
Cove (a creek). A'va.
Cover (to put something over). Oo'fi-oo'fi; (to copulate as quadrupeds) féichi; (a coverlid) ca'foo.
Covet (to wish for). Ha'mo.
Count (to calculate). Low.
Counterchange (to barter). Fuccato'w.
Country (land or clime). Fonnoo'a: (in opposition to town or the *moo'a*) too'goo oo'ta.
Courage. Lo'to to'a; i. e. a brave mind: (courageous) to'a.
Cousin (of either sex). Too'achina.

Cowardice. Fo'i.

Coy (bashful). Ma.

Crab (fish). Kevi'gi: (to walk like a crab) a'loo fu'cca kevi'gi.

Crabbed (sour, illnatured). A'nga co'vi.

Crack (a rent or fissure). Mafa'; mafa'hi; (to crack) fetchi.

Cragged (rocky, stony, rough). Ma'cca ma'cca: (a craggy road) ha'lla papa'ta.

Crane (the bird so called). Gi'oo.

Crash (to break to pieces). Ly'igi: (a peculiar loud sudden noise) pagi'a.

Crave (to ask pardon, to intreat with earnestness). Hoo; (to beg, to request) caw'le; (to crave after food) fi'a-ky.

Craw (stomach). Géte.

Craw-fish. Oo'-o.

Crawl (as an insect). Toto'lo: (to walk slowly) a'loo fu'cca toto'ca.

Crazy (split, cracked). Fa'hi fa'hi; (insane) va'le.

Crease (to mark by folding). Fucca ilo'nga; (a crease, a mark) ilonga.

Creep (as an insect). Toto'lo: (to walk slówly) a'loo fu'cca toto'ca.

Crevice. A'va.

Crew (the people of a canoe or ship). Cow va'ca.

Crimp (crisp). Pa'coo.

Cripple (lame of foot) ve ha'be; (lame in the hand or arm) ni'ma ha'be.

Crisp. Pa'coo.

Crook (a long hooked stick used to gather bread-fruit, &c.) Lo'hoo.

Crooked (bent, twisted). Bi'co.

Cross (to meet transversely). Fu'cca feto'wla'gi: (surly) lo'to i'ta.

Crossness (sulky obstinacy). Pa'ngo; (surliness of temper) lo'to i'ta.

Crouch (to stoop the body). Hoo hi'fo; boono'.

Crow (to crow as a cock). Oo'-o'; (to swagger, to boast) fucca boola ma'tta; fucca malo'hi.

Crude (unripe). Ta'i momo'ho; (imperfect, unfinished) Ta'i o'chi.

Cruel (sévere and unjust). Ta'i o'fa; i. e. without love or mercy.

Crumb (a morsel). Momo'i méa.

Crumble (to reduce to small pieces). Mo'chi mo'chi.

Cry (to call after). Oo'i; (to cry out with pain) o'i; (to weep) ta'ngi; (to cry out loudly from any cause) cala'nga.

Culinary (belonging to cooking). Méa fe oo'moo.

Cull (to pick, to choose). Fili; (to pluck flowers, fruit, &c.) toli.

Cultivate (as in agriculture). Hoo'ŏ; gno'ooe.

Cumulate (to heap up). Tana'gi.

Cup (a vessel to drink out of, made of the shell of the cocoa-nut). I'boo: (made of plantain or banana leaves) be'loo.

Curb (to check or restrain the temper). Ta'äfi.

Cure (to remedy a disease). Taw.

Curl (or to fold up). Fafa'ṭpo.

Curse (a malevolent wish). Cabe; (a string of foul language) va'nge.

Cursory (slight, superficial). Fu'cca va've.

Curtain (a skreen of any kind). Boo'i-boo'i.

Curve (to bend in any way). Fucca bico: (curved, bent) bico.

Cut (with a knife). Héle; ta'fa; (to cut with scissars) co'chi.

Cut (to cut, a cut). Mata'fa; ta'fa; mahéle.

D.

Daily (by day, day after day). Ahoa'ngebe.

Dale (valley). Loo'-o.

Damage (to injure, to spoil). Mo'wmo'w.

Damp (with water or any thing else). Vi'coo.

Dance (any kind of dance). Me'ë.

Dank (wet). Vivi'coo.

Daring (bold, courageous). Mana'va la'hi.

Dark (wanting light). Bo-oo'li; (dark in colour) oo'li; oo'li-oo'li.

Dart (a spear). Ta'o; (to pass quickly) boo'na; literally, to fly.

Dastardly. Fo'i.

Daub (to smear or paint with any thing). Pa'ni; (to make foul or dirty) pa'ni-oo'li.

Daughter. Fafi'ne.

Dauntless. Ta'i ma'navachí; ta'i ma'navahe'; to'a.

Dawn (of day). Héngi héngi.

Day (day-time, day-light). A'ho; (a day) bo; (upon a day) he a'ho; (to-day) he a'ho coe'ni.

Day-light. A'ho.

Dead (deceased; also withered as plants). Ma'te.

Deaf. Too'lli.

Deal (to share out). Too'fa.

Dearth (scarcity, famine). Ho'nge. (See Famine).

Debase (to render bad or impure; to lessen or degrade). Fu'cca co'vi; (to render low and unworthy) fu'cca too'a.

Debate (to dispute). Gigi'hi; (to consider within oneself) mana'too-na'too.

Debility (want of bodily strength). Vy'-vy'; i. e. watery, or like water.

Decapitate. Too oo'loo.

Deceit (imposition of any kind). Ca'ca'.

Deceitful. Lo'to oo'a; i. e. having a double mind.
Deck (to ornament). Téoo; (deck of a vessel) foon'ga va'ca.
Declaim (to harangue, to speak in public). Boo'le; fo'no; malánga.
Declivity (a steep, a descent, side of a hill). Hifoa'nga.
Decoct (to boil). Too'too; (to digest in warm water) fu'cca-vy ma'fa'na.
Decorate (to ornament in any way). Téoo.
Decoy (to ensnare or entrap as birds). Héle.
Decrease (to grow less in bulk, to lessen). Fu'cca chi'-chi'.
Decrepit (with age). Vy'-vy' motoo'a; (lame of foot) gétoo.
Deed (any act or doing). Fy'gna méa.
Deep (in descent as water). Lolo'to; (the seà) mooa'na.
Defame (to destroy reputation). Fu'cca co'vi; i. e. to make bad.
Defeature (a change of look or feature). Ma'tta géhe.
Defecate (to make pure or clean). Fu'cca ma.
Defence (the act of guarding). Léo; fea'oo.
Defer (to put off for a time). Lolo'mi.
Define (to explain or make clear). Fu'cca ma'oo.
Deflower (to ravish). To'ho to'ho; i. e. to drag by force.
Defunct. Ma'te.
Deity (any god or spirit or supernatural being). Hotoo'a.
Delate (to carry, to bear). A've.
Degrade (to make low or reduce in rank). Fu'cca too'a; (to reduce in merit) fu'cca co'vi.
Delay (to linger). Too'goo; (to put off for a time) lolo'mi.
Deliberate (to consider within oneself). Fi'li lo'to; i. e. to search the mind.
Delight (great mental enjoyment). Fi'a fi'a; (pleasures of the senses) maléca.
Delirious (from fever or disease). Va'le.
Deliver (to give up). Angi, my, a'too; which see separately; (to deliver a woman) fu'ccà fano'w.

Dell (pit or valley). Loo'-o.

Delude (to deceive by false report). Lo'hia'gi.

Demand (a message, an order). Feco'w; (to demand or ask) ca'wle.

Demolish (to destroy). Fu'cca o'chi; mo'wmo'w; (to eat up or devour) ge'na.

Demon. Hotoo'a pow; i. e. a mischievous god.

Demonstrate (to make clear, to prove). Fu'cca to'noo.

Den (cavern, cabin of a ship). A'na.

Denial (support of the contrary). Gigi'hi; (refusal) iky'.

Denigrate (to blacken or dirty). Fu'cca oo'li.

Denominate. Fu'cca hingo'a.

Denote (to set a mark upon, to distinguish). Fu'cca ilo'nga.

Denude. Fu'cca telefoo'a.

Deny (to disown, to refuse). Fucca iky'.

Depart (to go, to set out on a journey). A'loo; (to die) ma'te.

Dependent (hanging down). To'wto'w hi'fo; ta'oobe.

Deplume (to pluck off feathers). Foo'chi.

Depopulate (to unpeople). Fu'cca ta'i caky'.

Deportment (conduct, behaviour). A'nga.

Deprecate. Hoo.

Depredate (to rob; also robbery). Kyha'.

Deprive (to rob by force, to seize upon). Fa'oo; véte.

Depth (of water). Lolo'to; (descent) hi'foa'nga; mama'oe.

Deracinate (to tear up by the roots). Ta'ägi.

Deride. Manoo'ki.

Derive (to obtain from). Mow; (to derive one's origin) too'boo.

Descend (to come down). How hi'fo; (to go down) aloo hifo.

Descent (any declivity, side of a hill). Hi'foan'ga.

Descry (to discern at a distance as land, &c.) Gi'te: (we descried the land), *na'i gi'te my he fonnoo'a gi'ate gi mow to'loo.*

Desert (to leave dishonourably, to run away from). Ha'wla.

Desiccate (to dry or harden by heat or the air). Fu'cca mo'a mo'a.

Desire (to wish). Fi'a; (to desire with great eagerness) ho'li.

Desist (to leave off an action or speech). Too'goo; o'ooa.

Despite (malice). Fu'cca-fa'chi; (anger) li'li; i'ta.

Despoil. Véte.

Despise (to hate). Féhia.

Destitute (without friends or assistance). Py'a; sése; (void of any thing, without) ta'i.

Destroy (to spoil). Mo'wmo'w; (to kill) ma'te.

Destruction (ruin; putting out of existence). Mo'wmo'w; (death) ma'te.

Desudation (sweat). Caca'va.

Detain (to hold in custody). Ta'äfi.

Detect (to discover or discern any thing). Ilo'a.

Detest (to hate exceedingly). Féhia.

Devest (to undress, to unclothe). Véte; (to pillage, to plunder) véte; fa'oo.

Deviate (to wander from). He'ë.

Devoid (void of). Ta'i.

Devour (to eat up). Géna.

Dew. Haho'w; (a dew drop) tootoo'loo haho'w.

Die (to expire, to die as a flame). Ma'te; (to stain or colour) too'goo.

Diet (food). Méa ky.

Differ (to be unlike). Fy-géhe; (to quarrel or disagree) gigi'hi; ghe.

Difficult. Fygnata'; gnata'.

Diffidence (arising from bashfulness). Ma.

Diffident. Ma.

Diffuse (to pour out). Lili'ngi; (to scatter, to spread about) féle.

Dig (to turn up the ground, to make a pit, ditch, or grave). Géle.

Dike (a ditch, a bank or mound). Géle.

Dilacerate (to tear). Ha'i-ha'i.

Dilatory (slow, lingering). Too'y; (lazy, idle) bibi'co; bi'co-bi'co.

Diminish. Fu'cca chi'-chi'.

Diminutive (small in bulk). Igi; momo'e.

Dingle (a narrow valley between two steep hills). La'lo, loo'-o.

Dip (to wet any thing). Fu'cca vi'coo.

Direct (straight). Toto'noo; (to order) feco'w.

Directly (in a straight direction). Toto'nooa'nge; (immediately) va'vea'nge.

Dirt (particularly rubbish or sweepings). Aw'ta aw'ta; (mud) géle.

Dirty (black, smutty). Oo'li; (muddy) geléa.

Disagree (to quarrel). Eegé; (to be unlike) géhe.

Disappear (to go out of sight). Gna'lo; (to vanish as a ghost) ma'wle.

Discern (to discover). Mama'ta; (to descry land) gi'te.

Disclose (relate or tell). Ta'lo; (to expose to view) fu'cca ha.

Discontent (dissatisfaction from any cause). Ta'i la'ta.

Discover (to perceive). Ilo'a; (to lay open to view) fu'cca ha.

Discourse (to argue, to hold conversation). Talano'a.

Disease. Maha'gi; te'nga-ta'ngi; booloo'hi. (See Sickness).

Disengage (to). No'fo no'a; (to loosen or untie) véte.

Disgorge (to vomit, to give out of the throat). Loo'a.

Disgracious (unkind). Angacovi.

Disguise (in dress, also in sentiment). Foo'foo.
Dislocate (to put out of joint). Fa'chi.
Dismantle (to strip). Véte.
Dismay. Ma'navahé, ma'navachi'.
Disobedient. Pa'gnatá.
Disorder (to make ill). Fu'cca maha'gi; (a disorder) maha'gi.
Disparity (any kind of dissimilarity). Ta'i fu'cca tatto'w.
Dispense (to distribute). Too'fa.
Disperse (to separate diversely). Fu'cca fe'le.
Display (to shew forth). Fu'cca ha.
Displease. Fu'cca i'ta; (displeasure) i'ta.
Disport (to frolic, to play). Fu'cca va.
Dispose (to prepare, to put in order, to be in readiness for). Téo'o.
Disposition (inclination of mind). A'nga; lo'to.
Dispossess (to deprive of, to strip by force). Véte.
Disproportion. Ta'i tatto'w.
Dispute (a discussion). Gigihi; (a quarrel) ghe; fucca ghe.
Dissemble (to act hypocritically). He'le.
Dissever. He'le oo'a; va'he oo'a.
Dissolve (to make fluid). Fu'cca vy; (to embody with a fluid) paloo, fu'cca-vy.
Distance (of place). Ma'na'oo; (of time) lóa.
Distemper. Maha'gi; ténga-ta'ngi; booloo'hi. (See Sickness).
Distinct (separate from, or different from). Géhe; (clear) toto'noo.
Distinctly (separately). Géheánge; (clearly) toto'nooa'nge.
Distrustful (suspicious). Maha'lo.
Ditch. Géle.
Dive (to descend under water). Hoo'goo.
Divers (several). Lahi.
Diverse. Ge'he.

Diversion (amusement). Fu'cca va.

Divest (to strip naked). Fu'cca telefoo'a; (to deprive of) véte; fa'oo.

Divide. Va'he.

Divorce. Chia'gi, (literally, to throw away).

Do (to act, to effect). Fy.

Dog. Goo'li.

Doll (a cylinder of wood drest up for children to play with). Ta'ma boo'a.

Dolphin. Ma'hema'he.

Don't (do not; be quiet; cease). O'ooa; (do not do it) o'ooa tegger fy.

Door (of a fortified place, store-house, &c.) Matapa'.

Dormant. Mo'he.

Double-minded. Lo'to oo'a; i. e. having two minds.

Doubt. Maha'lo.

Dove (different species). Loo'be; coo'loo-coo'loo.

Down (of a bird, &c.) Foo'loo foo'loo ma'te; (below) gi la'lo.

Doziness. Fi'a mo'he.

Drag (to draw along). To'ho.

Drain (to empty). Fu'cca ma'ha.

Draw (to drag or pull along). To'ho; (to sketch a figure) to'hi.

Drawbridge. Ha'lla to'ho.

Dread. Ma'navahi'; i. e. a wandering breath: ma'navachi; i. e. a small or little breath. (See Mana'va).

Dream. Mi'chi.

Dress (to clothe). Y va'la; téoo; (clothing) méa va'la.

Drib (to crop or lop off). Toochi'a.

Drift (to float about on the water). Téë-téë.

Drink (to swallow liquids). I'noo; (beverage) méa i'noo.

Droll. Gnoo'too hoo'a.

Dronish. Fu'cca bibi'co.

Drop (to let fall). Taw; (to drop as water) tootoo'loo; tooloo'i.

Drought (thirst). Fi'a i'noo; (dry weather) tai oo'ha; la'ä.

Drowsy (sleepy). Fia mo'he.

Drub (to beat or thrash with a stick or club). Ta; (to beat with the fist) too'gi; motohico.

Drum. Na'ffa.

Drunk (intoxicated with any thing). Ca'wna.

Dry (to dry; dry). Mo'a-mo'a.

Duck. Tolo'a.

Dug (teat). Hoo'hoo.

Dumb (speechless from any cause). No'a.

Dung (excrement of any animal). Ta'e.

Dunny (deafish). Too'lli.

During (in the mean while, at that time). Lolo'tonga.

Dust. E'foo; (dusty) éfooi'a.

Dwell (to rest, remain, or live any where). No'fo; no'fo-no'fo; nono'fo.

Dwelling (a house or place to dwell in). No'foa'nga: (*nofo*, to dwell; *anga*, place).

E.

Each (each one). Ta'ggi-ta'ha-be.

Eager. Ho'li; (eagerness) ho'lia'nge.

Eagle-eyed (quick-sighted). Ma'tta va've.

Ear. Teli'nga.

Earwig. Mo'cohoo'la.

Early (early in the morning, by dawn of day). Héngi-héngi; hehéngi; (soon, quickly) va'vea'nge.

Earth (soil, mould, clay, &c.) Géle-géle; ooméa; (the world) ma'ma.

Earthquake. Mofooi'ge.

Ease (to give rest). Fu'cca malo'.

Easily. Fy'gnofoo'-a'nge.

East. Ma'tta he la'ā; i. e. the appearance of the sun.

Easy (not difficult). F'ygnofoo'a; (soft) mo'loo.

Eat. Ky; gena.

Eaten. Ky; géna: (the latter word is mostly used).

Eaves (of a house). Too'loo-too'loo; i. e. dropping as water; because from the *too'loo-too'loo he falle,* (the eaves of the house), the rain drops.

Ebb (to). Ma'hahi'fo: it is ebb tide, *goo'a ma'hahi'fo he ta'hi.*

Eccentric (irregular, strange, uncommon). Seséle.

Echo. O'ngo.

Eclipse (of the moon). Ma'te he mahi'na; (of the sun) ma'te he la'ā.

Economic (sparing, stingy). Fu'cca motoo'a tanga'ta; i. e. to play the old man, to be sparing.

Edacity (greediness). Hoo'a ky.

Edge (boundary of any thing). Ma'tta.

Edgeless (blunt, dull of edge). Pécoo.

Effete (worn with age, weak). Vy'-vy' motoo'a.

Effort (a strong exertion). Foo'te.

Effulgent (bright, shining, sparkling). Gnigni'la.

Effuse (to pour out). Li'ngi.

Egg. Foi ma'noo; i. e. ball of a bird.

Eject (to cast away). Chia'gi; lia'gi.

Eight. Va'loo.

Eighteen. O'ngofoo'loo ma va'loo.

Eight-score. Va'loo gnaco'w; va'loo gnahoa. (See Técow, in the other part of the Vocabulary).

Eighty. Va'loo o'ngofoo'loo.

Elderly. Motoo'a.

Elect (to choose, chosen, selected). Fi'li.

Eleven. O'ngofoo'loo ma ta'ha.

Elide (to break in pieces). Ly'igi.

Elongate (to make longer). Fu'cca lo'a-lo'a.

Elope. Ha'wla.

Eloquent. Fa boo'le: *fa*, capable of; *boole*, to command or give orders.

Else (one beside; another). Táha géhe; (otherwise) na.

Elsewhere (in any other place). Géhe.

Elucidate. Fu'cca máoo.

Emaciate (to waste; to become lean). Fu'cca tootoóe; (emaciated) tootoóe.

Emasculate. Bóca.

Embar (to block up). Maboo'ni.

Embark (to go on board). Fu'cca héca; (to commence an undertaking) téoo.

Embellish (to ornament). Téoo.

Embers. Malála.

Embowel. Fucca gnaców.

Eminence (a hill; a rising ground). Möoo'nga.

Emmet. Lo.

Employment (any sort of work). Gnaoo'e; (tilling the ground) gnóooe.

Empoverish. Fu'cca sése.

Empty. Máhâ.

Encircle (to encompass). Fóli.

Enclosure (ground inclosed, or fenced in). Lotoá.

Enclose (to wrap up). Cóoo.

Encore! Fy fóki: *fy*, to do; *fo'ki*, if you please.

End (in a physical sense). Moo'i; (in respect of time) híli.

Endear. Fu'cca mana'co.

Endeavour (any attempt or exertion, either bodily or mental). A'hi a'hi.

Endless (in a physical sense). Tai mooi; (eternal) ta'i híli.

Endure (to bear; to put up with). Cata'gi.

Endwise (standing on an end). Foccatoo'.

Energetic (as to bodily strength). Malo'hi; (mental energy) loto lahi.

Enervate (to weaken the body, or mind). Fu'cca vy-vy.

Enflame (to light with fire). Fu'cca caca'ha; fucca oolo; (as a wound or sore) coo'la-coo'la.

Engagement (by land). Tow; (by sea) veha'ca.

Engird (to surround with any thing). Ta'cca tacky'.

Enkindle (to light; to make flame). Fu'cca caca'ha.

Enlarge (to make larger). Fu'cca la'hi.

Enmity. Fu'cca fa'chi-fa'chi.

Enmesh (to make like a net). Jía.

Enough (sufficient; plenty). La'hi.

Enrage. Fu'cca íta.

Enripen. Fu'cca momo'ho.

Enrobe (to put on dress). Va'la.

Entame (to domesticate an animal). Fu'cca la'ta.

Entangle. Fíhi-fíhi.

Entertainment (public feasting). Catoa'nga; (in a more friendly or familiar way) ta'li.

Entire (whole; all). Coto'a.

Entrails (the guts; contents of the abdomen). Gna'co'w.

Entrance. Ha'la.

Envenom (to make baleful by the addition of any thing deleterious). Fu'cca ca'wna: this word also means to intoxicate: they have no known poisons.

Environ (to surround any place; to hem in). Fóli; (environs, or parts about) loto; botoo.

Enumerate (to count; to number). Low.

Envy. Ma'noo-ma'noo.

Epilepsy. Foo'a möoo'i fía: i. e. to die suddenly; to fall in a fit.

Epulation (feast and jollity). Catooa'nga.

Equal (equivalent in size, number, &c. also in rank). Tattów.

Equalize. Fu'cca tatto'w.

Equip (to dress, or fit out). Téoo.

Eradicate (to tear up by the roots). Ta'ägi.

Ere (before; sooner than). Tegichi'.

Erelong (before a long time passes). Va've-my.

Err (to be wrong; to wander unintentionally from the truth). Héë; halla.

Erode (to destroy by rust; to eat into a canker). Géna.

Errand (any message or business on which a person is sent). Feco'w..

Error (false idea). Ha'lla.

Eruption (of volcano, or other fire). Coco'ho.

Escape (to escape by flight). Ha'wla.

Eschar (of wound in battle, or with a warlike instrument). Pa'too he ca'ffo; (of any other kind, as from an ulcer, &c.) pa'too he palla; (of any wound by accident, as from a cut, fall, &c.) pa'too he lavéa.

Espy (to see at a distance, as land). Gi'te.

Essay (a bodily, or mental effort). A'hi-a'hi.

Essence (of flowers; also any sweet smell). Na'moo caca'la; (to scent, or perfume) fu'cca na'moo caca'la.

Evanid (faint; weak). Vy'vy'.

Evasion. Héle?

Even (straight; direct). Toto'noo.

Evening. I'fi a'fi; from *ifi*, to blow; *afi*, fire; because in the evening hot embers are brought into the house, and, being blown into a flame, the torches are thus lighted.

Every. Foo'abe.

Evil (any thing bad, or disadvantageous). Co'vi.

European. Papala'ngi: this word is often used to signify cloth, or linen of any kind; as being supposed to be European manufactures.

Examine (to examine the quality of any thing). Vacky'; (to ask questions) fehoo'i.

Exanimate (dead, or almost lifeless). Ma'te.

Excavate. Fu'cca looo.

Excern (to squeeze out, as water out of a cloth, &c. by wringing). Tow.

Exchange (to barter; to trade). Fu'ccato'w.

Exclaim. Oo'i; calár.ga.

Excrement (of any animal). Ta'ë.

Excruciate (to give great pain). Fu'cca mama'hi; (excruciating) mama'hi.

Execrate (to curse; to wish ill to). Ca'be; va'nge.

Exfoliate (to scale, or peel off). La'oo.

Exhalation (smoke). Coco'ho.

Exhibit (to hold up to view). Fucca ha.

Exiguous (small; little). I'gi.

Exotic (foreign; not belonging to Tonga). Moóli.

Expand (to spread out; to unfold). Fúcca fóli; fucca félle.

Expect (to wait for). Tatáli.

Expedient (proper). A'la; tow; gnále.

Expeditious (with much velocity; in a little time). Váve.

Expire (to die; to go out as a flame, or candle). Máte.

Explain (to make clear; to establish). Fúcca máoo.

Explicit. Máoo.

Explore (to search into). Goómi.

Expose (to hold up to view). Fúcca ha.

Extensive (wide; capacious). A'tá; low láhi.

External (on the outside; outward). Toóa.

Extillation (the act of dropping, as a fluid). Tootoóloo; tooloói.

Extinguish (to put out, as a fire). Máte.

Extirpate. Fu'cca óchi.

Extol (to praise highly). Maváva.

Exudation. Caca'va.

Extraordinary (out of the common way). Méa géhe; seséle.

Extravagant (profuse and wasteful) no word for: (extravagantly used) mow-mow; i. e. spoiled; wasted.

Eye. Mátta; (to eye) léo.
Eyeball. Cáno e mátta.
Eyebrow. Foóloo e mátta.
Eyelash. Gémo.
Eyelid. Low mátta.

F.

Fàble (any tale, false or true; a popular tale). Fanánga.
Face. Mátta; fofo'nga.
Facilitate. Fu'cca gnofoo'a; i. e. to make easy.
Faint. Foóa mo'ooi fia; i. e. all life wanting.
Fainthearted (cowardly). Foi.
Faintly (slightly; without endeavour). Vy-vyánge.
Fair (handsome, as women). O'eo'efooa: (just) tónooia.
Faithful. Mow; i. e. fixed; steady.
Fall (to drop, or tumble down). Hínga; taw.
Fallòw (as the land). A'loo váoo.
False. Tai möóni; i. e. without truth.
Falsehood (a lie). Lóhi.
Fame (reputation; character). O'ngo.
Family. Cow nófo; i. e. a company dwelling together.
Famine. Honge; (famine from intense heat) hónge láä; (famine from destructive hurricanes) hónge áfá.
Famish (to starve to death). Máte hónge.
Fan (to winnow). A'lo álo; (a fan) I.
Far (distant; afar off). Mamáoo.
Fardel (any burthen). Oo méa; cavénga.
Fare (food). Méa ky.
Farrow. Oohígi booáca.
Farther. Mamáooánge.
Fashion (mode; manner). Fu'cca.
Fast (firm; fixed). Mow; (quick, swift) váve.
Fat. Gnáco.

Fatten. Fu'cca chíno.
Father. Tammy'.
Fatherless. Tai tammy'.
Fathom (to measure any thing by the length of the extended arms). O'fá.
Fatigue. Héla.
Fatness. Chíno.
Favourite (a person, or thing beloved). Béle.
Fear. Mánavahé; mánavachí; (fearful) the same; (fearless) tái mánavahe; tai mánavachi.
Feast. Catooánga ky.
Feather. Foóloo e mánoo; i. e. hair of a bird.
Feature (of the face). Fofónga.
Feeble. Vy'-vy'.
Feed. Fu'cca ky.
Female (of any animal). Faíne.
Feminine. Fu'cca faíne.
Fen (a marsh; any watery ground; a lake). A'no.
Fence (a fencing of any kind). A.
Fend (to parry). Héoo.
Fester (to inflame, as a wound; to suppurate). Palla; béla.
Fetch (to bring hither). O'mi; omy'.
Fetid (stinking). E'ho; élo.
Feud (quarrel; broil). Ghe.
Few. Chi; (few persons) toca chi. See *toca*.
Fib. Lóhi.
Fie (for shame!) Wi!
Field. Váoo.
Fifteen. O'ngofoóloo ma níma.
Fifty. Níma óngofoóloo.
Fight. Tow; (with clubs) fetáägi.
Filch (to steal). Kyha'.
File. Gili; (filings) gilíchi.

Fill (to fill). Fúcca bíto; (one's fill; a full meal) fi'oo; macáwna.

Fillip (a jerk of the finger and thumb). Fíchi.

Filth (dirt, but rather sweepings or leavings). Aw'ta aw'ta.

Filthy. Fúcca líalía.

Final (last of all). Moói obíto; i. e. the very end.

Find (to discover, to hit upon by searching). Ilo'a.

Finger. Cow níma; (the fore-finger) toóhoo.

Finish. Fúcca óchi.

Fire. A'fi.

Fire-stick (fire-brand). Gnow afi.

Firing (fire-wood, fuel). Fifi'e.

Firm (in strength). Malóhi; mow.

First (in place or rank). Moóa; (in time) oolooági.

First-fruits. Oolooági toóbooánga.

Fish (the aquatic tribe). I'ca; (to fish) cobenga; tóty' i'ca.

Fisherman. Tóty' cobénga; tóty' íca.

Fissure (crack, crevice, &c.) Mafáhi.

Fist. Níma.

Fisty-cuffs (boxing). Foóhoo.

Fit (suitable). Tow; a'la; (a swoon, &c.) foóa mooói fi'a.

Five. Níma.

Fix (to make fast or firm). Fúcca mow.

Fizgig (a spear to strike fish with). Táo vélo íca.

Flag (an ensign or colours). Foóga.

Flaggy (growing weak in strength, also watery). Vy-vy.

Flambeau (any kind of torch). Máma.

Flame (to blaze, a blaze). Oo'lo.

Flare (to cast a dazzling indeterminate light). Kíla-kíla.

Flat (plane, even). Lafa-lafa; lalafa: (a shallow) mamáha; hahánga.

Flatten. Fúcca lala'fa.

Flatter (to praise falsely with some design). Láboo; vasi'a; (flattery) the same.

Flavour (taste, relish). Hoóo; (smell) nanámoo.

Flavourous (smelling sweet as flowers, &c.) Námoo cacála.

Flaw. Mafá.

Flee. Háwlā; (he flew from the enemy), *nai ha'wla me he tow.*

Fleet (swift of foot). Ve váve; (as a canoe) gnahólo: (a fleet of canoes) felów.

Flesh. Cáno; (fleshy) chíno.

Flexible (easy to bend, soft). Móloo.

Flexuous. Tácca mílo.

Flight (of birds). Boóna; (escape by flight) háwla.

Flimsy (weak, not solid). Vy-vy.

Fling (to cast as a stone, &c.) Líchi.

Flirt (to flutter). Tetémi.

Fliks (down, fur, hair of the body). Foóloo.

Float (to be buoyed up on the surface of a fluid). Téë-téë.

Flock. Féle.

Flop (to clap the wings with a noise as birds). Cáppa-cáppa.

Flounce (to dive in the water). Hoógoo.

Floor (to cover with mats, &c.) Falígi: (boards are not generally used for flooring).

Flow. Hóco: (the sea flows) *goo'a ho'co he ta'hi.*

Flower (the blossom of a plant). Cacála.

Flower (to produce flowers). Foóa cacála.

Flute (which they blow with the nose). Fángo-fángo.

Fly (to pass through the air as a bird, to run swiftly). Boóna.

Fly (the insect). Lángo.

Fly-blow (to turn maggotty as meat). Ooángaía.

Foam (froth of the sea, spume). Coa; (soap) cóa papalangi.
Fog. Hahów.
Folks (people). Caky'.
Follow (to go after). Moóiánge.
Foment (to bathe with warm water). Cówców.
Fondling (a darling). Béle.
Food (provisions in general). Méa-ky.
Foot. Váe.
Footstep (trace either of man or beast). Ilónga váe.
Forage (to search for provisions as in war). Papáni.
Forbear (to hold, to desist). O'ooa.
Forcible (physically strong). Malóhi.
Forcibly. Fúcca malóhi; malóhiánge.
Forehead. Láë.
Foreign (not belonging to Tonga). Moóli: (to be foreign) ger moóli; (a foreigner) moóli.
Foreland (a cape or point of land). Moói fonnoóa.
Forerank (rank in front). Moóa.
Forget. Gnálo.
Fork. Hoóhoo.
Form (shape). Foóa.
Formerly. Goóa-lóa.
Fortress (any place built for defence). Cólo.
Forthwith (thereupon, hereupon, immediately). Fóki-fa.
Fortunate (prosperous, lucky). Mónooía.
Forty. Fa ongofoóloo.
Fosse (any kind of ditch). Géle.
Foul (dirty, black, filthy). Oo'li; (bad) cóvi.
Foul (to besmear with dirt, to blacken). Páni oóli.
Four. Fa.
Four-score. Váloo ongofoóloo.
Fourteen. Ongofoo'loo ma fa.
Fowl (a bird) mánoo; (the domestic fowl) móa.

Fragrant (aromatic). Námoo cacála.

Frantic (delirious, mad, insane). Lo'to héē; válé.

Fraught. Fáooágí.

Fray (a broil or quarrel). Ghe.

Free-hearted (generous in giving). Fa fooágí: *fa*, apt; *fooa'gi*, to make a present.

Freeze (to congeal with cold, as oil, &c.) Móhe; i. e. to sleep.

Freight (burthen or load of a canoe). Cavénga.

Frequent (often). Fy'-y-bé: (to frequent) fa aloo gi; i. e. much to go to.

Friend. Cowtangáta. *Cow* is not only the sign of the plural, but, joined in one word with *tangata*, means a friend; arising from the circumstance of applying this term to the people or adherents of such a one; which implies his friends or party.

Friendless (destitute, alone). Py'a; sése; tacábe.

Frighten. Fúcca mánavahé.

Fright. Mánavahé.

Frigid. Momóco.

Frisk (to wanton, to play about). Hobo-hoho.

From. Me.

Front (face, appearance). Mátta: (in front, or first in place or rank), *gi moo'a*, *moo'a-moo'a-á'nge*.

Front (to be opposite). Too gi moóa.

Frontier (borders of a country or district). Tow lo'too.

Frontless (shameless, bold, impudent). Tái ma.

Frontlet (turban; fillet round the head). Fow.

Froth (of the sea or any other fluid: see Foam). Cóa.

Fruit. Foóa aców.

Frustrate (to thwart any one's intention). Táäfi.

Fucus (paint for the face or body). Lóa.

Fuel (for fire). Fifi'e.

Fulgent (sparkling, dazzling, bright). Gnigníla.

Full (replete). Bíto.
Full-eyed. Mátta kikíla.
Full-fed. Macáwna.
Fume (smoke). A'hóo; (steam or yapour) cocóhoo.
Fun (joke, merriment). Hoóa.
Funny (droll, merry). Gnoótoo hoóa.
Fundament. Hílo.
Funeral. Boótoo; (funeral of Tooitónga) lángi.
Furcated (any thing shaped as a fork). Mánga-mánga.
Furl (as a sail). Fúcca mow.
Further (beyond). Mamáooánge.
Furtive (stolen). Kyháchía.
Fuse (to melt, to dissolve). Fúcca vy.
Future. He áho.
Fy! Wi!

G.

Gad (to walk about). E'va éva.
Gale (of wind). Havíli.
Gap (chasm, fissure, opening). A'va.
Garb (dress, habiliments). Vála.
Garden (plantation round a house). Lóto ápi.
Garland (a wreath of flowers). Twinga caca'la.
Garment. Va'la.
Garnish (to dress out, to ornament). Téoo.
Garrulity (loquacity). Gnoótoo-low.
Gash. Foo mata'fa; i. e. a great cut.
Gate. Matapa'.
Gather (to pluck as flowers, fruit, &c.) Tóli; (to collect) tana'gi.
Gathers (plaits in *gnatoo*, &c.) Vaky'.
Gaudery (finery, ornamental). Téoo.
Gaze (to look intently and earnestly). Jío.

Geld. Bóca.

Generous. A'nga lillé; (in giving) fa fooa'gi.

Germe (a sprout or shoot). Hoóli.

Germinate. Toóboo.

Gestation (child-bearing). Feta'ma.

Get (to procure). Mow.

Ghost (an apparition). Hotoo'a.

Gibberish (jargon). Cóte.

Gift. Fooági.

Gimlet (any thing to bore a hole with). Vi'li.

Gin (a trap). He'le.

Gird (to circle round, to bind). Naw-naw.

Girdle. Naw.

Give. My; a'too; a'ngi. When the first person follows the verb, *my* is used to express the idea of giving: when the second person follows, *a'too* is used, and when the third person, *a'ngi:* as for example.

1. Give it to me, *my ia ma a'coo:* give it to us, *my ia ma mowto'loo.*
2. I will give it to thee, *te'oo a'too ia ma ow:* I will give it to you, *te'oo atoo ia ma moto'loo.*
3. Give it to him, *a'ngi ia ma a'na:* give it to them, *a'ngi ia ma no'wtoloo.*

Gizzard. Géte.

Glad (pleased). Fi'a-fi'a; (to gladden or make joyful) the same.

Glaring. Gnigni'la.

Glass (looking glass). Jiaw'ta.

Glib (smooth). Mólle-mólle; (glibly) mólle-mólleánge.

Glisten (to sparkle, to shine). Gnigníla.

Gloomy (dark). Oóli.

Glory (fame). O'ngo.

Glossy (smooth, shiny). Mólle-mólle.

Glow (to be fervid or hot). Oólo; véla.

Go (to proceed forth). Alloo ; (go along!) fi'amo aloo.
Goat. Cóchi, (probably from the English word).
Gobble (to swallow quickly). Fólo hoóa ky.
Goblin (an evil apparition). Hotoóa pow.
God (a spirit of any kind). Hotoóa.
Goddess. Hotoóa fafi'ne.
Goggle (to look asquint). Tépa.
Goggle-eyed. Mátta tépa.
Good. Lille ; i. e. well, peaceful, advantageous.
Goose. Páto.
Gore (blood). Táwto.
Gorge (the throat). Gía.
Gory. Táwto-táwto.
Gosling. Oohi'gi páto.
Govern (to rule as a king). Boóle.
Gourd (also a bottle of any kind). Hi'na.
Graft (a young shoot of a tree). Hoóli.
Grained (rough as wood, &c.) Papáta ; pátta-pátta.
Grass-hopper. He.
Grasp (to seize fast hold of, to clinch the fist). Coógoo.
Grass. Mohoógoo ; moochi'e.
Grave (a place to deposit the dead). Táno ; (to engrave in wood, &c.) To'ngi.
Gravel. O'ne páta.
Gravid (pregnant). Fetáma ; (heavy) mamáfa.
Grease (fat). Gnáco ; (any animal or vegetable oil) lo'lo ; (cocoa-nut oil) lo'lo ni'oo.
Greasy. Páni gnáco.
Great (large). Láhi.
Greedy (rapacious in appetite). Hoo'a ky' ; (covetous) mánoo-mánoo.
Green (unripe, young). Moo'i ; (colour) no word for, except that for black, *oo'li* : (green beads) calanoo'i.
Grime (to blacken). Fúcca oóli.

Grind (to whet or sharpen). Hoho'lo.

Grindstone. Fooánga.

Gripe (to seize fast). Boóge mo'w; (to pain in the bowels, *mama'hi he gé'te.*

Groin. Too'boo.

Grope (to feel about in the dark). Fáfá.

Grovel (to creep or crawl on the ground). Toto'lo; (to be low minded), *ger lo'to fu'cca too'a, ger lo'to ta'i fu'cca tangata.*

Ground (the earth). Géle-géle.

Grow (to increase in size as a plant or animal). Too'boo.

Grudge (ill will). Fúcca fa'chi.

Grudge (to give unwillingly, to envy). Ma'noo-ma'noo.

Guard (to take care of). Fea'oo; (to watch) léo.

Guess (to conjecture). Ma'te; fi'li.

Gull (a bird so called). Gno'ngo.

Gullet (the throat). Gi'a.

Gulp (to swallow whole). Fo'lo ta'i la'moo; i. e. to swallow without chewing.

Gum (the adhesive exudation of a plant). Boóloo.

Gut (an intestine). Gna'co'w; (to embowel) fu'cca gna'co'w.

H.

Habiliment (dress). Va'la.

Habitable. A'la no'fo.

Habitant. Caky'.

Habitation. No'foa'nga.

Haft (a handle). Fu'cca va'ca.

Hair (of the head). Low-oo'lo; low: (or other parts of the body) foo'loo.

Hairy. Foo'loo foo'loo.

Hale (to drag by force). To'ho fu'cca malo'hi: (to call out to) oo'i; (sound, healthy) nöoo'i.

Half. Ta'oonga mali'e.

Half-way. Gi lo'to.

Halloo. Cala'nga; oo'i.

Halve. Va'he oo'a mali'e; i. e. to divide in two exactly.

Ham (the thigh). Ténga.

Hammer (any sort of hammer or mallet; to knock, to hammer). Ta'ta'.

Hand. Low-ni'ma; i. e. the expansion of the arm. (See Low-nima).

Handle (to feel about with the hand). Fa'fa'.

Handle. Edji'a.

Handsome (as a woman). Ma'tta hooa'; óeóefooa; (as a man, or by metaphor, as a tree, &c.) toléccalécca.

Hang (to suspend any thing from above). To'w-to'w.

Hanker (to wish for). Fu'cca ha'mo.

Happen. Fo'ki-fa-gœo'a-béhe.

Happily (fortunately, also happiness). Monooi'a.

Happiness. Mo'oonoo monooia.

Harangue (a public speech). Mala'nga; (a public order or regulation) fo'no.

Harass (to weary). Fu'cca bibi'co.

Hard (with a resisting surface). Feféca; (difficult) fygnata'; (unjust, cruel) ta'i o'fa.

Harden (to make any thing firm). Fu'cca feféca; (to harden the body against suffering) cata'gi; (to make hard-hearted) fu'cca ta'i o'fa.

Hard-hearted. Ta'i o'fa; ca'no gnata'.

Hardness (resisting quality). Feféca.

Hardy (brave). To'a; (bearing pain with fortitude) cata'gi.

Hark! Fono'ngo!

Harm (evil, misfortune, bodily injury). Ma'la; co'vi.

Haste (speed). Va'ye.

Hasten (to forward or expedite). Fu'cca va'ye.

Hastily. Va'vea'nge.

Hat (made of straw, sometimes worn in battle). Boo-lo'nga.

Hatch (to incubate). Mo'he.

Hatchet. To'gi fu'cca a'nga géhe: literally an axe with a different disposition. (See *togi*).

Hate (detestation, dislike). Féhia.

Have (to have obtained, or to have gotten hold of). Mow.

Haughtiness (pride, high-mindedness). Lo'w-co'w; (the conceited pride of any one who wishes to be respected as a chief) fi'a égi.

Haul (to pull, to drag by violence). Foo'chi; to'ho.

Haunch (the thigh, &c.) Ténga; ala'nga.

Hay. Mohoo'goo mo'a-mo'a; i. e. dry grass.

Haze (a fog or mist). Haho'w.

Hazel (a colour; brown). Méllo.

He (the pronoun) I'a.

Head (of an animal body, also the top of some peculiar trees). Oo'loo.

Head-ache. Gnagno'w.

Headband (a turban, a fillet). Fow.

Headland (a point of land). Moói fonnoóa.

Headstrong (heedless). Tái manátoo; (obstinate) pagnatá.

Heal (to cure, to remedy). Taw; Fucca mooói; i. e. to make alive.

Health. Mooói; i. e. life.

Healthless. Mahágí; ténga tángi; booloo'hi. (See Sickness).

Heap (to accumulate). Foccatoó; (a large quantity, a pile) toónga.

Hear (to perceive by the ear). O'ngo; (to hearken, attend or listen to) fono'ngo.

Hearsay. Low.

Heart (the chief organ of the sanguineous circulation). Máfoo; (a core or kernel) cano; (courage, fortitude) tóa.

Hearty (cordial, true). Moo'ni; (healthy, sound) mooói.

Heat (sensation of heat). Mafána; (to make hot) too'too.
Heath. Twáwfa.
Heave (to vomit). Loo'a; (to lift) hi'ggi.
Heaven (rather the sky). Langi; (Paradise, or future life) bolo'too.
Heavy (as to weight). Mamáfa; (dark in colour) oo'li; (dull, as weather) áoochi'a.
Hector (to bluster). Fu'cca boo'la mátta; i. e. to make the eyes swell.
Heed (to attend to; to look to). Vacky'.
Heedless (careless; inattentive). Tái vakky'.
Heel (of the foot). Moo'i váë.
Heft (handle of any thing). Fu'cca-váca.
Height (perpendicular length). Mow aloo'nga.
Heighten (to make higher). Fu'cca mow aloo'nga.
Helm (paddle to steer with). Fo'he oo'li.
Hen (of any bird). Ma'noo fafi'ne; (the domestic hen) moʻa fafi'ne.
Hence (from this place to a distance). Mamáoo.
Here. Gi héni.
Hereafter (in future time). He moo'i.
Heretofore (in past time). He mooá, goo'a lo'a.
Heroic (brave; bold; courageous in battle). To'a.
Hew (to cut down). Ta; (to hack and cut) chi'bi.
Hickup. Lo'na.
Hide (to conceal; to disguise). Foofoo'.
Hide (skin of any animal). Gi'li.
High (lofty). Mow aloo'nga.
Highminded (haughty; proud). Lo'w-cow.
Highspirited (brave; warrior-like). Toʻa.
Highwater. Táhi ho'co.
Hill. Möoo'nga.
Hinder (to retard in any way). Táäfi, lolo'mi.
Hindermost (last in place or rank). Moo'i.

Hip (rather the buttocks). Lémoo.

Hit (to strike with a club or hammer). Ta; (to strike with the fist) too'gi, motohi'co.

Hither. Gi héni.

Hithermost. Tow bo'too my.

Hoar (gray with age). Hi'na.

Hoarse. Fa.

Hoary (with age). Hina.

Hobble (to walk lamely). Gétoo.

Hog (swine). Booáca; (a dirty coarse fellow) too'a fu'cca booa'ca.

Hogcote. Fa'lle booa'ca.

Hoist (to lift up). Higgi; (to hoist a sail) fy la.

Hold (to arrest; to stop). Boo'ge; (to have hold of; to possess) mow.

Hole (a perforation; a hollow place). Loo'o; áva.

Hollow (cavernous). Loo'o-loo'o.

Home. A'bi.

Hook (a fish-hook). Matow; (a wooden hook used to hang up baskets, &c. by) towto'woonga; (a crook for gathering bread-fruit, &c.) lo'hoo.

Hoop (a large ring). Ta'cky'; (an iron hoop) ta'cky' vy; (*tacky'*, to encircle; *vy*, water).

Hop (to jump on one leg). Méie méle gétoo.

Horizon. Ma'tta e la'ngi; i. e. the edge of the sky.

Horrible (also horribly). Fucca ma'navahé, fucca ma'navachi'.

Horror. Ma'navahé, ma'navachi'.

Hostility. Tow.

Hot (with caloric). Véla; (angry) i'ta, li'li.

Hotheaded (passionate). Lo'to li'li.

House. Fa'lle.,

Houseless (having no home). Ta'i a'bi.

How (in what manner). Féfé.

Huddle (to do a thing in a flurry or hurry). Fu'cca vavéa.
Huff (to chide; to check). Towtéa.
Hug (to embrace; to salute). Feki'ta.
Huge (very large). Foo la'hi.
Hulk (the body of a ship or canoe). Chi'no e va'ca.
Hull (husk or pod). Gnédji.
Human. Ma'ma. See *ma'ma*.
Humanity (esteem; friendship; mercy). O'fa.
Humid (wet; moist; damp). Vi'coo; (humidly) vi'coo-a'nge.
Humorous (droll; witty). Hoo'a; (humorously) fucca hoo'a.
Humpback. Too'a bi'co.
Hundred. Teaoo.
Hunger (also hungry). Fi'a-ky.
Hunt (to chase; to pursue). A'lo.
Hurl (to throw with violence). Li'chi.
Hurricane. A'fa'.
Hurry. Fucca va've.
Hurt (to give pain). Fucca mama'hi; (to spoil) mow-mow.
Hurtful (mischievous). Pow.
Husband. Oha'na.
Hush (to quiet). Fu'cca lolo'ngo'; (to quiet a child when crying) fu'cca na.
Hustle (to shake together). Loo'loo-loo'loo.

I.

I. Au; gi'ta.
Jabber (to talk nonsense). Low nóa; (unintelligible jargon) cóte.
Jaggy (uneven; notched; ragged). Péte-péte.
Jam (to press; to squeeze). Lolo'mi.
Jamb (a door-post). Bo he matapa'.
Jangle (to dispute in a quarrelsome manner). Ghe.

Jargon (unintelligible jargon; chattering of birds). Co'te.
Javelin. Táo.
Jaunt (to walk about; to travel by land). Fono'nga.
Idea. Lóto: this word rather means the mind, sentiment, or disposition.
Idle. Fucca bíco-bí'co: (idly) fucca bíco-bícoánge.
Jealous. Lóto-mahálo; i. e. of a suspicious mind.
Jeer (to laugh at). Manoóki; (a scoff) the same.
Jerk (a sudden check). Hamoóchi.
If (the conjunction). Capów; ca.
Ignition (the act of setting on fire). Toótoo.
Ignitible. Toótoo gnofoóa.
Ignorant (uninformed; untaught). Lo'to va'le.
Ill (bad; badly). Cóvi; (sick) mahági; ténga-tángi; booloo'hi. See these several words.
Illicit (contrary to the orders or regulations of the chiefs). Táboo.
Illness. Mahági; téngata'ngi; booloóhi. See these several words.
Illnature. A'ngi-cóvi; i. e. a bad disposition.
Illustration (explanation). Fucca máoo; (to illustrate) the same.
Imbecile. Vy-vy'.
Immature (unripe, as fruit). Moó'; (youthful) the same.
Immerge (to sink or plunge under water). Hoógoo.
Immodest (shameless; impudent). Tái ma.
Immortal. Tai máte.
Immoveable (fixt; fast). Mow; (firm in mind) lóto mow.
Impede (to hinder; to cause to linger). Tääfi; lolómi.
Impend. Tow hífo.
Imperceptible (not to be seen; not to be felt; not sensible; not under the evidence of the senses). Tai ílaw; (not to be heard) tái o'ngo.

Implacable (constant in enmity). Fucca fa'chi.
Implicate (to entangle). Fíhi-fíhi.
Implore (to entreat pathetically). Ta'ngi; (to pray to any god) lótoo; (to beg earnestly) hoo.
Importunate (incessantly soliciting). Fa ca'wle.
Impotent (weak in any respect). Vy-vy.
Imprecate (to curse). Ca'be; va'nge.
Impregnate (to engender). Fu'cca fanów; fucca feta'ma.
Impression (a mark on any thing; an effect on the mind). Ilónga.
Impudent. Talahoói; tai ma; (impudently) ta'lahoóia'nge.
In. Gi lóto.
Inactive (lazy; idle). Bibíco; (not doing; at rest; still) nofo noa.
Incapacious (not holding much; narrow). Low chi.
Incautious (without looking, or paying attention). Ta'i vacky'.
Incense (to vex). Fu'cca i'ta.
Incessant. Ta'i toógoo.
Incidental. How nóa; i. e. coming or happening by chance.
Incinerate. Toótoo ger éfoo.
Incised. Mahéle; mata'fa; (incision) the same.
Incline (to be slanting; to lean forwards). Boonó.
Incloud (to become dark, or cloudy). Fu'cca böoóli.
Incomplete (not whole). Ta'i cotóa; (unfinished) ta'i ŏchi.
Incongruous (unsuitable; not fitting). Ta'i a'la.
Inconsiderate (thoughtless). Ta'i mana'too; i. e. without thought.
Inconspicuous (not discernible). Ta'i ílaw.
Inconstant (varying; unfaithful). Ta'i mow.
Inconsumable (not to be wasted, or consumed). Ta'i óchi.
Incorrect (not accurate). Ta'i tónoo.
Increase (to multiply). Toóboo la'hi.

Incredible. Ta'i moóni; i. e. not true; they have no other word.

Incubate (to hatch). Móhe; (incubation) the same.

Inculcate (to instruct). A'co.

Inculpable (in the right; unblamable). Tónoohía.

Incurvate (to bend). Fúcca bíco.

Indeed? Co moóni?

Indefatigable (unwearied with labour). Ta'i héla; i. e. not short of breath.

Indefinite (unlimited). Ta'i ma'oo.

Indicate (to show). Fucca ilónga.

Indication (a mark; a sign). Ilónga.

Indigent (needy; friendless). Py'a.

Indigitate (to point out; to shew). Fu'cca mamáta; fu'cca ha.

Indignant (angry). I'ta.

Indiscernible (not to be perceived). Ta'i ilo'a.

Indiscriminately (without distinction). Tái fúcca ilónga.

Indisposition. Mahági.

Indissoluble. Mow; (not to be untied) tái fa movéte.

Indolent. Fu'cca bíco-bíco.

Indulgent (kind; generous). A'nga lillé.

Indurate (to harden in any way). Fu'cca feféca.

Inebriate (to stupify with cava, or any thing else). Fu'cca caw'na.

Ineffectual (weak; without power). Vy-vy.

Inelégant (low; vulgar). Fúcca toóa.

Inevitable. Tái hálla.

Inexhaustible. Tái óchi; i. e. without end.

Inexplicable. Tái fa fúcca máoo; i. e. incapable of being made plain.

Inextinguishable. Tái fa máte.

Inextricable. Tái fa véte.

Infallible. Tái hálla.

Infancy. Lolotónga he támachí; i. e. during childhood.

Infant (of either sex). Tamachí; bibígi.
Infantile (childish; like a child). Fúcca tamachí.
Infect (to taint). Fu'cca élo.
Infirm. Vy-vy.
Inflame (to set fire to). Fu'cca cacáha.
Inflammable (combustible). Toótoo gnofoóa; i. e. easy to burn.
Inflexible (hard; unyielding). Feféca.
Inform (to relate; to tell). Tála; low.
Infoliate (to spread over with leaves). Oo'fi lo aców.
Infrigidate. Fu'cca móco-móco.
Infuriate (angry). Líli.
Infuse (to pour). Li'ngi.
Ingurgitate. Fólo.
Inhabit. Caky'; (inhabitant) the same.
Inhale (to draw in the breath). Mi'chi.
Initiate. A'co: this word means rather, to teach, or instruct; also, to learn.
Inland. Toógoo óota.
Inlay. Fónno.
Inly (within). Lótoánge.
Inmate. Cow nófo.
Inmost. Mamáoóánge; Lótoánge.
Innumerable. Tái fa low: i. e. cannot be counted.
Inodorous (having no smell, good or bad). Tái nanámoo.
Inquire. Fehoói.
Inquisitive. Fa fehoói.
Insane (mad; also foolish). Vále.
Insatiable. Tái fa fi'oo.
Insensible. Ta'i lóto.
Inseparable. Tái véte.
Inside. Gi lóto.
Insnare (to catch with a trap or snare). Héle.
Insolation. Fu'cca la'ä.

Inspect. Vacky'.

Inspire (to draw in the breath). Mana'va; (the god inspired him) nai how he hotooa giate ia; i. e. the god came to him.

Instep. Too'a va'ë.

Instillation. Too'loo too'loo.

Instruct. A'co.

Intellect. Lo'to: this word means the disposition and temper.

Intelligible. Ilo'a gnofoo'a; ma'oo.

Intelligibly. Ilo'a gnofoo'a-a'nge; ma'oo-a'nge.

Inter. Ta'noo; (interment) the same.

Intercept. Ta'äfi.

Interchange (to barter, to trade with). Fuccato'w.

Interdict. Fu'cca ta'boo.

Interdiction (a curse). Cábe; (a prohibition) táboo.

Interior. Gi lóto.

Intermingle (as fluids). Páloo.

Internal. Gi lóto.

Interpret (to make clear). Fúcca máoo.

Interrogate. Fúcca fehoói.

Interrupt (to hinder, to stop). Fúcca toógoo.

Intersperse. Fu'cca féle.

Interweave. Lalánga.

Intestines. Gnaco'w.

Into. Gi.

Intolerable. Taí cata'gi.

Intrenchment. Géle.

Intrepid. Ta'i ma'navahé; tai ma'navachi'; tóa.

Intricate. Fíhi.

Intrigue (an amour). Fea'ooa'gi.

Intwine (to twist together). Fíhi-fi'hi.

Invalid (weak). Vy-vy; (a sick person) *mahagi; tengatangi; booloo'hi.* Which see.

Invariable. Mow; i. e. fixed.

Invert. Filíhi.
Investigate (to enquire into). Fehoo'i; goo'mi.
Invigorate. Fu'cca malóhi.
Invisible (not to be seen). Ta'i ilo'a.
Invite (to entreat). Ca'wle.
Invoke (to petition the gods). Lo'too.
Inward. Gi lo'to.
Join. Fu'cca ta'ha; i. e. to make one.
Jointly. Fu'cca to-o'chi.
Joke (to jest). Fu'cca hoo'a; (a jest) hoóa.
Jollity. Hoo'a.
Jolt (to jog, to shake). Loo'loo-loo'loo.
Journey (by land). Fono'nga.
Joy (gladness). Fi'a-fi'a.
Ire. Li'li.
Iron. Oocumméa.
Irrecoverable. Ta'i fa mow my.
Irremovable (fixed). Mow.
Irritate (to make angry). Fu'cca i'ta.
Island: they have no word for an island, except the proper name of it, or the word *fonnoo'a*, land or country: they have no word for, or idea of a continent.
Issueless (without progeny). Tai fano'w.
Juice. Vy: this word expresses any thing fluid, more especially water.
Juiceless. Mo'a-mo'a; i. e. dry.
Jump (to leap, to bound). Ho'bo.
Just (applied to the fair decision of a dispute). Toto'noo; (exact, fitting) taoo'nga malíe.
Just now. To'ki.

K.

Keen (sharp; with a good edge). Machi'la.

Keep (to detain, also to hold or retain). Too'goo.
Kernel. Caca'no.
Kettle (any sort, either earthen or metal). Goo'lo.
Kick. A'ca.
Kidney. A'te bi'li: (*a'te*, the liver; *bi'li*, a lizard.)
Kill. Tamatéa; i. e. to strike to death.
Kin (kindred). Caínga.
Kind (generous, cordial). A'nga lillé.
Kindle. Fu'cca caca'ha.
King. How.
Kiss. Oóma.
Kitchen (a house for cooking). Beíto.
Kite (of paper, &c.) Lófa.
Kitten. Oohígi boósi.
Knee. Toói.
Knife. Héle.
Knob. Téboo.
Knock (to strike, to hit). Ta.
Knot (to tie a knot). Naw.
Knotty (rough with knots, as wood or string). Téboo-téboo.
Know (to understand, to perceive). Ilóa.
Knowing (cunning, wise). Lóto bóto.
Knowledge (wisdom). Bóto.

L.

La! Woo'i, or rather woi.
Laborious. Fa gnaoo'ë; i. e. apt to work.
Labour (work of any kind). Gnaoo'ë; (parturition) fa'ële.
Lacerate (to tear, to rend). Hái.
Lad. Táma.
Ladder. Too'nga.
Lake (any pond or piece of water). A'no.
Lame. Gétoo.

Lament. Tángi.
Lance (a spear). Táo.
Land (country). Fonnoo'a; oo'ta; (to land) too oo'ta
Language (tongue, dialect). Léa.
Languid (feeble). Vy-vy; (languidly) vy-vyánge.
Lankness. Tootoo'e.
Lard. Gnáco he booáca.
Large. Láhi.
Lascivious. Moo'ito'w.
Lassitude. Héla.
Last (ultimate). Moo'i obi'to; (last past) moo'i.
Lasting. Tái too'goo.
Late. Taw moo'i.
Lately. To'ki fy.
Latent. Foofoo'.
Lather (froth, foam of any kind). Co'a.
Lave (to bathe; to wash). Co'wco'w; paloo'too; foofoo'loo.
Laugh. Cáta.
Launch. To'ho gi ta'hi.
Lazy. Fu'cca bíco bíco.
Leaf. Lo acow.
Leafless. Tái low.
League (to join in alliance). Fu'cca táha.
Leak (to let water in or out). Mámma.
Lean. Tootoo'e.
Lean (of flesh). Cáno máte.
Leap (to jump, to bound). Ho'bo.
Learn. A'co.
Least. Chi'ange.
Leave (to separate from; to divorce). Chiági; (to leave a place) too'goo.
Leavings. To'e méa; toénga méa.
Lee (opposed to the windward). Moo'i matángi.
Leer (to look archly). Ni'si.

Left (in opposition to right). Héma; (to the left) gi héma; (left-handed) nima hema.
Leg. Cow váe.
Length. Lo'a-lo'a; lo!o'a.
Less. Chi'ange.
Lest (in case that). Na.
Let (to permit). Too'goo be.
Lethargic. Fi'a mo'he.
Level (smooth). Mo'lle-mo'lle.
Liar. Jiéna lo'hi.
Lick. E'mo.
Lid (a cover). Booboo'noo.
Lie (to tell a falsity). Lo'hi; (to press upon, being extended horizontally) toco'to; taco'to.
Life. Möoo'i.
Lifeless. Máte; tai möoo'i.
Lifetime. Loloto'nga he möoo'i.
Lift (to raise up). Higgi.
Light (light from the sun or flambeaux, &c.) Máma.
Light (not heavy). Mamá.
Light (to kindle). Fu'cca cacáha.
Lighten (to flash with lightning). Féttatechi'li; oohi'la.
Light-footed. Ve váve.
Lightning. Oohila.
Lights (lungs). Mámá.
Like (in like manner). Tatto'w; tatto'w-be; béhe; (to be fond of) manáco.
Likewise. Béa; mo.
Limb (a member). Alánga.
Limb (to tear asunder). Ha'ichi'a.
Lime (calx). La'he.
Likely. Abé.
Limit (or boundary). Ma'tta.
Limy. La'he la'he.

Lip. Lo gnoo'too.
Listen. Fono'ngo.
Little. Chi.
Live. Mooo'i.
Liver. A'te.
Lizard. Bi'li; mo'co; foky': there are different species.
Lo! Va'cky' a'nge! ji'o-a'nge! mama'ta-a'nge!
Load. Cavénga; (to load) fa'ooa'gi.
Loft. Fa'ta.
Lofty. Mow aloo'nga.
Log. Toota'nga aco'w.
Loin. Too'a.
Long. Lo'a-lo'a; lolo'a.
Longevity. Mooo'i foo lo'a.
Look! Va'ckya'nge! mama'taa'nge!
Look (to behold, to inspect). Vacky'; mama'ta.
Look (countenance, appearance). Fofo'nga.
Looking-glass. Jia'wta.
Loose. Véte.
Loquacious. Gnoo'too lo'w.
Loud (sounding much). Fa o'ngo; (noisy) longo'a; (loudly) longo'aa'nge.
Love (affection in general). O'fa; (sexual love, sentimental love, in love). Mama'na.
Lough (a lake). Vy-a'no.
Louse. Goo'too.
Low (mean, vulgar). Fu'cca too'a; (deep, down) mow he la'lo.
Lower (to look cloudy). A'oochi'a; (to bring down, to level) fucca mow he la'lo; (to reduce, to lessen) fu'cca chi.
Lowness (degradation). Fu'cca too'a; (depth) lolo'to.
Lucent (shining, glittering). Gnigni'la.
Luck. Mo'oonoo; (lucky) monooi'a.

Ludicrous. Hoo'a; (ludicrously) gnoo'too hoo'a.
Luff (to keep close to the wind). Tow a'la.
Lug (to pull along with violence). To'ho.
Lull (to make sleepy). Fu'cca mo'he.
Lumpy. Téboo-téboo.
Lungs (the pulmonary organs). Ma'ma'.
Lurid (dark). Bo-oo'li.
Luscious. Hoo'o lillé; maléca.
Lusty (strong). Malo'hi; (lustily) malo'hia'nge.
Lutulent (muddy). Géle geléa.
Luxate (to dislocate). Fachi.
Lying along on the ground with the face downward. Taco'to fu'cca fooo'hi'fo.
Lying along on the ground with the face upwards. Ta'coto fu'cca fooo'ha'gi.

M.

Macerate (to steep in water). Fu'cca-vy.
Mad (insane, foolish, thoughtless, silly). Va'le.
Maggot. Ooa'nga; (magotty) ooa'ngai'a.
Magnanimous. Lo'to fu'cca tanga'ta.
Maid (virgin). Tahi'ne; (a woman servant) cowna'nga.
Maim (to wound or hurt in any way). Fu'cca lavéa; (to wound in battle, or with a warlike instrument) fu'cca ca'ffo.
Main (ocean). Mooa'na.
Make (to fabricate). Gna'hi; (to oblige or force; to cause; to fashion) fu'cca.
Malady. Maha'gi; (of Tooitonga) booloohi; (of any other chief) ténga ta'ngi.
Male (of the human species or any animal). Tanga'ta.
Malediction (curse, abusive language). Va'ngi.
Malevolence. Fu'cca fa'chi.

Mallard (the male of wild ducks). Tolo'a tanga'ta.
Malleate (to strike with any thing). Too'gi.
Mallet (any thing used as a hammer). Ta'-ta'.
Maltreatment. Gna'hi co'vi.
Man. Tanga'ta; (manly; brave or noble, as a man) fu'cca tanga'ta.
Manducate (to chew; to eat). Lámoo.
Manful (brave; courageous). To'a.
Manifest (plain; clear). Toto'noo máoo; (to make evident) fu'cca toto'noo; fucca máoo.
Mankind. Máma.
Manly. Fu'cca tanga'ta.
Mansion (dwelling-house; any building). Fálle.
Manufacturer (any artisan). Toofoo'nga.
Many. La'hi; toonga. See *Toónga*.
Mar (to spoil). Mo'wmo'w; (to frustrate a plan) ta'äfi.
Margin (edge or boundary). Ma'tta.
Mark (distinctive character). Ilonga; (to mark, to score, to scratch) fucca ilo'nga: (marked, scratched, &c.) ilo'nga.
Marksman. Tanga'ta ma'tta to'w: i. e. a man with an eye to aim.
Marsh (any watery or wet ground). A'no.
Martial (warlike). Ma'tta-ma'tta to'w.
Marvellous (wonderful; uncommon). Fy géhe.
Mash (to bruize and squeeze together). Na'too.
Mask (a covering for the face). Boolo'a.
Mason. Toofoo'nga ta ma'cca.
Massiveness (weight). Mama'fa.
Mast (of any vessel). Fa'na.
Mastication. Ma'mma.
Mat (to wear). Gna'fi-gna'fi; (to sleep on) fa'lla; (to thatch with) ba'wla a'to; (to floor with) tacapo'w.

Match (to pair; to suit; to be equal to). Fu'cca tatto'w.
Matchless. Ta'i tatto'w.
Maturative (ripening). Fu'cca momo'ho.
Mature (ripe). Momo'ho; (full grown) motoo'a.
Maw (stomach). Géte.
May-be (perhaps). Abé; Ny.
Meagre (thin, emaciated). Tootoo'e; (scanty, small in quantity) chi.
Meal. Kyna'nga; gena'nga.
Meanness (want of generosity). Pepi'ne; (baseness; vulgarity) fu'cca too'a.
Measure (to ascertain length, depth, or breadth). O'fa'.
Meddlesome (enquiring into other people's affairs). Nanívi.
Meet (to encounter in the way). Féccata'gi; feta'gi.
Mellow (soft). Moloo; (ripe, juicy) momo'ho.
Melt (to render fluid). Fu'cca vy.
Member (a limb). Ala'nga.
Memento. Fucca mana'too.
Memory. Mana'too.
Mendacity (lying). Lo'hi.
Mention. Béhe; tala.
Merciless. Ta'i ofa: i. e. without love or humanity.
Mercy (love, esteem, kindness, friendship). O'fa.
Mend. Fu'cca lillé: i. e. to make good.
Mere (only). Be; ta'ha-be.
Merry. Hoo'a.
Mess (a meal). Gena'nga; kyna'nga.
Message (information sent; an errand). Feco'w.
Metal (of any kind). Oocumméa.
Methodical (in a precise manner; according to some rule). To'noo.
Mettle (spirit, bravery). Lo'to la'hi.

Mew (to shut up). Booboo'noo; (to mew as a cat) ta'ngi; i. e. to cry or weep.
Micturate. Mími.
Middle. Loto.
Middlemost. Too-lo'to.
Midland. Lo'to fonnoo'a.
Midsea. Lo'to mooa'na.
Mien (air; deportment). Ma'tta.
Mild (in disposition). Anga lílle: i. e. good disposition.
Military. Ma'tta ma'tta tow.
Milk. Hoo'hoo.
Million. Gíloo.
Mince (to cut in minute pieces). To'fi to'fi.
Mind (to notice, to pay attention to). Vacky'.
Mind (temper, disposition). Lo'to; a'nge.
Mindful (careful and attentive). Fu'cca vacky'.
Mindless (careless). Ta'i vacky'.
Mine (my own). A'coo.
Mingle (to mix as fluids). Pa'loo.
Mire (mud, dirt). Géle; (to bemire) fucca géle; (miry, muddy) gele-geléa.
Mirror. Jiaw'ta.
Mirth. Hoo'a.
Misadventure (mishap; misfortune). Ma'la.
Misbecome (to be unsuitable). Tai a'la.
Miscarriage (abortion, premature birth). Fa'now moo'a; (failure of an undertaking) ha'lla.
Mischance. Ma'la; mala'ia.
Mischief (any evil whatsoever). Co'vi.
Mischievous (having a disposition to plague and molest others). Pow.
Miscount (to calculate erroneously). Low ha'lla.
Misfortune. Ma'la; mala'ia.
Misinform (to bring false intelligence, to lie). Lo'hi.

Mismatch. Ta'i a'la tatto'w.

Miss (to make an unsuccessful endeavour). Ha'lla.

Mist (fog, vapour). Haho'w.

Mistake (an error of any kind). Ha lla.

Mistrust (to suspect). Maha lo; (mistrustless) tai-mahalo.

Misty. Howchía.

Mix (to mingle fluids). Pa'loo; (to mingle any thing else, as sand) fucca ta'ha.

Moan (to grieve, to lament). Ta ngi: literally, to weep.

Moat (ditch). Géle.

Modest (bashful). Ma.

Moist. Vícoo; (to moisten) fu'cca vícoo.

Mole (or mark in the skin). I'la.

Monarch. How.

Monkey. They have seen monkeys on board ships, and call them *gnéli*.

Month (lunar). Mahi'na.

Moon; moonlight; moonshine. *Mahi'na*.

Morass. A'no.

More (a larger quantity). Lahia'nge.

Morning. Héngi-héngi.

Morrow. Bo ngi-bo'ngi.

Morsel. Ma'änga.

Mortal (belonging to this world, subject to destruction). Ma'ma; (deadly) tai mäoo'i.

Mosquito. Na'moo.

Most. La'hia'nge; lahi obi'to.

Mother. Fa'e.

Motion. Gnaoo'e.

Motionless. Ta'i gnaoo'e.

Motive (reason, or cause of conduct). Méa fu'cca ho'li; (if used in the way of a question: as, *what was your motive?* they would express it by the question, why?)

Motley (spotted). Boo'le-boo'le.

Moveable. Tái mow.

Movement. Gnaoóe.
Mould (earth). Géle-géle; (to knead, as clay) natoo.
Moulder (to rot away). Fu'cca bo'po.
Mountain. Möoo'nga.
Mountainous. Möoo'ngai'a.
Mourn. Tángi: literally, to weep.
Mouse. Goomá.
Mouth (of any animal; beak of a bird). Gnoo'too.
Mouthful. Máänga.
Much. Láhi.
Mud. Géle; (muddy) geléa.
Mug (cup to drink out of). I'boo.
Mullet (the fish so called). Canáhe.
Muscle (a shell-fish). Chicoo'coo.
Muse (to be thoughtful). Manátoo-nátoo.
Musket. Méa fánna tangáta.
Muster (to assemble). Tanági.
Musty. Bo'po.
Muzzle. Gnoo'too.
Myriad (ten thousand). Máno.
Myrtle (a species of). My'ili.
Myself. Gi'ta; ow.

N.

Nail (a pin; a peg). Fao; (of the fingers) gnédje ni'ma; (of the toes) gnédje váe.
Naked. Télefoo'a.
Name (an appellation). Hingo'a; (to give a name to) fucca hingo'a.
Nape (of the neck). Too'a gï'a.
Narration (discourse; relation). Low.
Narrow. Low chi; i. e. of small expanse.
Nasty. Fucca lia-lia.

Nation (a people; a country). Fonnoo'a.
Nativity. Fano'w.
Navel. Bi'to.
Naught (nothing worth). Tái áoonga.
Navigate (to sail; to travel by water). Felo'w.
Navy (fleet of canoes). Felo'w.
Nay. Iky'.
Neap tide. Ta'hi mamáha; i. e. sea empty.
Near (stingy; mean). Pepi'ne; (close at hand) o'fi.
Necessaries (requisites). Méa áoonga.
Necessary. A'oonga.
Necessitous (poor; destitute). Taca'be.
Neck. Gi'a.
Necklace. Ca'hooa; caca'la.
Needle. Hoo'i.
Needless (useless). Ta'i a'oonga.
Nephew (also niece). Mocoboo'na.
Nerveless (weak). Vy-vy.
Nest. Fa'lle ma'noo.
Nestling. Oohi'gi ma'noo.
Net (to fish with a net). Cobénga; (to make nets) jia cobenga; (a net) cobenga.
Never. Iky'.
New. Foo-o'; (newly; of late) to'ki.
News (rumours; reports). O'ngo.
Nibble. To'chi-tochi.
Nick (to notch). Mato'chi.
Niggardly. Pepi'ne.
Nigh (close at hand). O'fi; (nearly; almost) tété.
Night. Bo-oo'li.
Nightly. Fu'cca bo-oo'li.
Nimble (quick; agile). Vave; (nimbly) va've-a'nge.
Nine. Hi'va.
Nineteen. Ongofoo'loo ma hi'va.

Ninety. Hi'va ongofoo'loo.
Nipple. Ma'tta he hoo'hoo.
Nit (of a louse). Li'ha.
No. Iky'.
Nobody. Iky' ta'ha.
Nocturnal. Fu'cca bo-oo'li.
Noise. Longo'a; (noisy) fucca longo'a.
Noiseless. Ta'i longo'a; ta'i o'ngo.
None. Iky' ta'ha.
Nonsense. Low no'a; i. e. unmeaning talk.
Noose. Naw héle.
Nose. I'hoo.
Notch. Mato'chi-to'chi.
Novel. Foo-o'.
Nourish (to feed; to afford nourishment). Fafa'nga.
Nourishment (food). Méa ky.
Nucleus (the kernel, or core of any thing). Caca'no.
Nudity. Telefoo'a.
Number (to count). Low.
Numberless. Ta'i fa low.
Numerable. Fa low.
Nutritive (nourishing; fattening). Fu'cca chi'no.

O.

Oar (or paddle). Fo'he.
Oath. Foo he ca'va. See *Foo*.
Obdurate (hard-hearted). Ca'no gnata'.
Obliterate (to rub out any mark, or trace; to forget). Fu'cca gna'lo.
Oblong. Foo'a lo'a-lo'a.
Obscene (immodest; lewd). Ta'i ma; (filthy; dirty) fucca lia-lia.

Obscure (dark). Bó-oóli; (to darken) fucca bó-oo'li.
Obscurely. Bo-oólia'nge.
Obsequies (funeral rites). Méa boótoo.
Observe (to notice; look at). Vacky'.
Obstacle (any impediment). Ta'äfi.
Obstinate (perverse). Pa'ngo.
Obstruct (to throw obstacles in the way). Ta'äfi.
Obtain (to procure; to get). Mow.
Obtainable. Fa mow.
Obtund (to blunt). Fu'cca bécoo.
Obtuse (blunt). Bécoo; (obtusely) bécooa'nge.
Obvert (to turn upwards; to turn on one side; to throw over). Filíhi.
Obviate (to prevent; to hinder). Ta'äfi.
Obvious. Ilo'a gnofoo'a.
Occecation (the act of blinding). Fu'cca goo'i.
Occiput (the back of the head). Moo'i oo'loo.
Occursion (a clash; a mutual blow). Patoo'.
Ocean. Mooa'na.
Odd (uncommon). Fy géhe; seséle.
Odious (disagreeable to the sight). Fu'cca li'a li'a.
Odour (good or bad smell). Nana'moo.
Off (at a distance). Mama'ooa'nge.
Offend. Fu'cca i'ta.
Offset (a sprout from the root of a plant). Hoo'li.
Offspring (children; progeny of any animal). Fano'w.
Ogle. Ni'si.
Oh! (an exclamation of pity, or pain). Oia'ooé! (of wonder, or amazement) oia'oo! (an exclamation of wishing, as, oh that! would to God! let but!) o'fa-bé.
Oil. Lo'lo; fa'ngo; (oily) lo'lo-lo'lo.
Old (as a man, woman, canoe, &c.). Motoo'a; (ancient; long ago) loa.
Omen. Ma'na; ilo'nga.

Ominous. Fu'cca ilo'nga.
On (above). Gi aloo'nga.
Once. Ta'ha be.
One. Ta'ha.
One-eyed. Ma'tta tefoo'a.
Only. Be.
Open (to unclose; to uncover). Taw; (unclosed; uncovered; not shut) tai booboo'noo.
Open-hearted. A'nga lillé.
Opening (a hole; a crack; a crevice). A'va.
Opinion. Lo'to.
Oppressive (merciless). Ta'i o'fa.
Option. Fi'li; fy teli'ha.
Or. Béa.
Oration. Fo'no.
Ordnance. Méa fa'nna fonnoo'a.
Ordure. Ta'ë: méa-co'vi.
Overtake (to come up with; to catch). Mow.
Overturn. Fili'hi.
Overwhelm (to crush). Ly'igi; (to bury) ta'noo.
Our. Mow; tŏw.
Ourselves. Mo'wooa; mo'wto'loo; to'wooa; tow-to'loo.
Out (outside). Gi too'a.
Outlandish. Moo'li.
Outlet. A'va.
Outlive. Mŏoo'i lo'a-a'nge.
Outmost. Gi too'a obi'to.
Outside. Gi too'a; (outwardly) gi tooa-ange.
Outworn. Mo'wmo'w.
Owl. Loo'loo.
Own (to tell; to acknowledge). Ta'la.
Oyster. To'fe.

P.

Pace (to step; a step). Tébi.

Pacification. Fu'cca lillé.

Paddle (to play in the water). A'noo a'noo; (a sort of oar) fo'he.

Pain (hurt; disagreeable feeling). Mama'hi; (to pain) fucca mama'hi.

Painfully. Mama'hia'nge.

Painless. Ta'i mama'hi.

Pair (a couple). Gnaho'a.

Palatable. Hoo'a lillé.

Pale (pale in the face). Ma'tta téa; (of a light, or pale colour) hina-hina.

Palm (of the hand). A'fe ni'ma.

Palpitate. Patoo'.

Pappy (soft). Mo'loo.

Parcel (to separate). Va'he.

Parch (to scorch). Mahoo'noo.

Paring (rind; bark; skin). Gíli.

Parity (similarity; likeness). Tatto'w.

Parley (conversation). Talano'a.

Parsimonious (stingy; mean). Pepi'ne; fucca motoo'a tanga'ta.

Part (to separate, or go from; to divide). Va'he; (to part persons quarrelling; to suppress a quarrel) Ta'äfi.

Part (portion of any thing). Bo'too; (piece of any thing to eat) co'nga.

Particular (fastidious; whimsical). Fy géhe: seséle; (in particular) be.

Partition (a fence of any sort). A.

Party-coloured. Boo'le-boo'le.

Pass (road). A'looa'nga; ha'lla.

Passage (by sea). Felo'w.

Passion (anger). I'ta; li'di.
Passionately (angrily). I'taanga; li'lia'nge.
Pass (to go). A'loo.
Pat (to slap). Chi'bi.
Path. Ha'lla.
Pathless. Ta'i ha'lla.
Patience (rather fortitude). Cata'gi.
Pave (to floor with stones). Fali'gi ma'cca.
Pause (to stop; to desist; to wait). Tata'li.
Paw. Va'e.
Peace. Lillé.
Peaceful. Lo'ngo-lo'ngo.
Peak (of a mountain, or hill). Foo'nga moöo'nga.
Pearl. Ma'tta he to'fe.
Peasant. Ky fonnoo'a.
Peculiar (peculiar to; proper to). A'ngy'-be.
Peculiarity (an uncommon circumstance). Méa gehe.
Pedicular (lousy). Gootoo'a.
Peel (to strip the rind off any thing). Fo'hi-fo'hi; (the peeling, skin) gili.
Peep (to pry into). Fu'cca ji'o.
Peerless. Ta'i tatto'w.
Peg (a nail). Fa'o.
Pelt (to throw at). Li'chiagi'a.
Pendent (hanging; jutting over). Ta'oobe.
Penis. Oo'le.
Pensive. Mana'too-na'too.
Penurious. Pepi'ne; fucca motoo'a tanga'ta.
Penury (poverty). Taca'be.
People (inhabitants). Caky'; (a nation) fonnoo'a.
People (to populate). Fu'cca caky'.
Perceivable (perceptible to any of the senses). Fäi'law.
Perfect (whole). Coto'a.
Perfect (to finish). Fu'cca o'chi.
Perfidy. Lo'to co'vi.

Perforate. Fu'cca a'va.

Perform. Fy.

Perfume (sweet odour, or smell). Na'moo caca'la; (to scent) fucca na'moo caca'la.

Perhaps. Abé.

Perish (to wither or die away). Ma'te.

Perjury. Foo'a ca'va lo'hi.

Permanent. Tolo'nga.

Perpend (to consider, to ruminate on something past, to search the memory). Fi'li he lo'to.

Perpendicular. Too to'noo; foccatoo'.

Perpetual. Ta'i too'goo.

Perspire (to sweat). Caca'va.

Perspiration (sweat). Cacáva.

Petition (to entreat). Caw'le; (to beg with great earnestness) hoo: (an entreaty) cawle; hoo.

Petty (little, trifling). Momo'i.

Petulant (saucy, impertinent). Talahoo'i.

Phantom (ghost, apparition). Hotoo'a.

Phrase (a saying). Cana'nga.

Phrenetic (mad, delirious). Va'le.

Pick (to choose). Fi'li fi'li.

Piece (speaking of food). Cónga; (portion of any thing else) bo'too'.

Piercer (a gimblet, brad-awl, &c.) Vi'li.

Pig. Booa'ca.

Pile (héap, hillock). Too'nga; (to pile, to heap up) foccatoó.

Pilfer. Kyha'.

Pillage. Véte.

Pillar (post). Bo.

Pillow (to lay the head on). Ka'li; aloo'nga.

Pimple. Foo'a fooa.

Pin. Hoo'i.

Pincers (forceps of any kind, tongs, &c.). Aänga.

Pinch (to squeeze, to nip). Low; (to be sparing or frugal) fucca motoo'a tangata.

Pine-apple. Fy'gna-pu'.

Pismire. Lo; (the large black ant) loa'ta.

Piss. Mi'mi.

Pit. Loo'-o.

Pitch (tar, gum, &c. or any thing of that nature). Boo'loo: the name of the gum of the bread-fruit tree, with which they close the seams of canoes.

Pitch (to throw, also a particular game so called). Tolo.

Pitfall. Lovosa'.

Pity (commiseration). O'fa: this word also means a fellow-feeling, hence, love, esteem, friendship, mercy, &c.; (to pity) ger o'fa.

Placid. Lolo'ngo.

Place (situation, post, station). A'nga.

Plain (flat). La'fa la'fa; lala'fa: (clear, evident) ma'oo; toto'noo.

Plainly (with truth). Möo'nia'nge.

Plainly (smoothly). Mo'lle-mo'llea'nge.

Plait (to twist, to twine together). Fi.

Plane (to smooth). Fu'cca mo'lle-mo'lle.

Planet (either star or planet). Fetoo'.

Plank (a board of any sort). Low pa'pa.

Plant (any shrub or small vegetable; a tree). Foo aco'w.

Plant (to set in the ground). Taw.

Plantain. Mama'e.

Plantation (farm, landed property). Fonnoo'a; abi.

Play (to sport). Fu'cca va.

Please (to delight the mind). Fu'cca fi'a fi'a; (to please sensually); fu'cca maléca; (if you please) fo'ki.

Pleasure (mental pleasure). Fia-fia; (bodily pleasure) maléca.

Plebeian (one of the lowest class). Too'a.

Plenty (much, abundance). La'hi.

Pliant (soft, flexible). Mo'loo.

Pluck (to snatch forcibly). Hamoo'chi; (to gather, as fruit, flowers, &c.) to'li.

Plug (to cork or stop up with any thing). Oomo'chi.

Plumage (feathers). Foo'loo-foo'loo.

Plump (fat, in good condition). Chi'no.

Plunder (to rob, spoil, &c.) Ve'te; (to steal, thieve) kyha'.

Plunge (to sink suddenly in any fluid). Hoo'goo.

Pluvial (rainy, wet, moist). Vi'coo.

Point (fine end to any thing). Ma'tta: (to point, or make a sharp point) fu'cca ma'tta; (to point the finger) toohoo.

Pointed (sharp). Machila.

Pointless (blunt). Bécoo.

Poison. Fu'cca ca'wna.

Poke (to grope about in the dark). Fa'-fa' he böoo'li.

Polish (brightness). Gnignila; (to brighten) fu'cca gnignila; (to smooth) fu'cca mo'lle-mo'lle.

Pompous (lofty, chief-like). Ma'tta-ma'tta égi.

Pond (lake or piece of water). Vy; ano.

Ponder (to consider). Manatoo.

Ponderous. Mama'fa.

Pool (a lake of standing water). A'no.

Populace. Ky fonnoo'a.

Populous. Caky'.

Pork. Booa'ca.

Portion (part of any thing). Bo'too; (a piece) co'nga; (share or allowance) ina'chi.

Portliness (chieflike appearance). Ma'tta ma'tta égi.

Position. Nofoa'nga; from *nofo*, to stay or dwell; and *ànga*, a place: i. e. a staying or dwelling-place.

Possible (that which may be). Fa-fy'.

Post. Bo; (a post to fasten a canoe to) to'co; (station) no'foo'anga too'nga.

Posteriors. Lémoo; oo'chi.

Pot (to drink out of). Iboo; (to cook victuals in) goo'lo.

Potatoe (the sweet potatoe). Gooma'la.

Pot-bellied (large bellied, in consequence of having eaten something *tabooed*). Foo'la.

Potent (strong). Malo'hi.

Potently. Malo'hian ge.

Pour (as a fluid). Lingi.

Pout (to look cross or angry). Fucca ita; matta-matta íta.

Powdery (covered with dust, &c.) E'foo-éfoo; éfooia.

Powerful (strong). Malo'hi; (large) la'hi.

Powerless (weak). Vy'-vy': i. e. like water.

Practice (custom, habit, &c.) A'nga; fucca.

Practise (to exercise oneself in any art). Aco.

Pragmatical (rather meddling with other people's business, talking about other people's affairs). Nani'vi.

Praise. Mava'va.

Prate (to talk foolishly about what one does not understand). Lo'w no'a.

Prattle. Léa fu'cca tamachi'.

Pray (to petition the gods). Lotoo; (to beg, to entreat) hoo; (pray do) fo'ki.

Precede. Moo'a moo'aa'nge.

Precedent (former). Moo'a; moo'a moo'a.

Precedence. Moo'a; moo'a moo'a.

Precious (valuable). Mow gna'ta: i. e. difficult to be obtained.

Precise (nice, exact). Toto'noo.

Pregnant (with child). Feta'ma.

Prepuce. Lo-oo'le; lo'lo oo'le.

Present (with me). No'fo my; from *nófo* to dwell or exist, and *my* near me; (with you) no'fo átoo; *a'too*, with you, or near you; (with them) nofoa'nge; *a'nge*, with him.

Present (a gift). Méa fooa'gi; fooa'gi; (to present or give)

my, atoo, angi. See these words in the other Vocabulary.

Presently (by and by). Ma'wquaw.

Press (to squeeze). Lolo'mi; (to urge a request) ca'wle.

Pretty. Lille; *oeoefooa*, pretty as a woman, a pretty woman. *Tolécaléca*, a handsome man, a fine man: this word is frequently applied by way of metaphor, to plants, trees, birds, &c.

Prevalent (strong). Malo'hi; (frequent, common) fa.

Prevent (to hinder, to obstruct). Ta'äfi; lolomi.

Previously (beforehand). Moo'a moo'a a'nge.

Prick (to puncture). Hoo'hoo.

Prickle (thorn, splinter, &c.) Ta'lla; (prickly, thorny, full of thorns) tallai'a.

Pride (in dress or appearance). Toma; (in conduct or speech) low cow.

Priest. Fa'he-géhe.

Prime; morning. Héngi-héngi.

Primitive (prior in point of place or time). Moo'a; oolooa'gi; tomoo'a.

Principally. La'hia'nge.

Prisoner. Boboo'la.

Prithee. Foki.

Private. Foofoo'.

Proceed (to walk, or go on). Alooa'nge; (to continue a discourse, or performance) fya'nge.

Procumbent (lying down flat). Taco'to.

Procurable. Fa mow.

Procure (to obtain, to catch hold of). Mow.

Prodigality (wasteful extravagance). Mo'wmo'w.

Productive (as a land, or country). Möoo'i; (as a plant, or tree) fa foo'a; (as any animal species) fa fano'w.

Profanation. Mo'wmo'w méa fu'cca égi.

Progeny (offspring, children). Fa'no'w.

Prohibit. Fu'cca ta'boo; (prohibition) ta'boo.
Prolix (tedious in discourse). Too'goo lo'a.
Prominent (from small knots, or lumps). Téboo; (swelling; protuberant; applied chiefly to diseased swellings) foo-foo'la.
Promiscuous (confused, mingled, without design). Félle-no'a.
Promontory. Moo'i to'lo to'lo.
Prompt (quick, sudden, apt). Va've.
Prone (bent down). Boono' hi'fo.
Proof (evidence, demonstration). Fucca möo'ni.
Proper (fit; suitable.) A'la.
Prosperity. Monooi'a.
Prostrate. Téggerfi'li.
Protuberant. Foofoo'la. See Prominent.
Proud (in dress, or appearance). To'ma; (in conduct or speech) lo'wcow; (in respect of rank or ability) fia fia.
Prove (to essay, to endeavour, to ascertain). Ahi-a'hi.
Proverb (any common or trite saying). Cana'nga.
Provide (to obtain beforehand). Mow.
Provident (cautious). Vacky'.
Provision (food). Méa ky.
Provoke (to irritate, to make angry). Fu'cca i'ta; fucca li'li.
Prow (the head of a canoe, &c.) Tow moo'a.
Pry (to peep, to look into). Fucca ji'o.
Puerile (after the manner of a child). Fucca ta'machi'.
Pull (to drag, to draw). To'ho.
Pullet. Mo'a moo'i.
Pulverize (to reduce to dust). Fucca éfoo.
Pumice. Foo'afooa'nga.
Punctual (exact in time). To'noo.
Punish (to castigate, to reprove, to scold). Towtéa.
Pupil (of the eye). Ca'no e ma'tta.
Puppy. Oohi'gi gooli.

Purchase (to obtain by exchange). Fuccato'w.
Pure (clear, free from stain or fault). Ma.
Purify (to make clean, or clear). Fucca ma.
Pursue (to chase). Too'li.
Pus (purulent matter, corruption) Béla.
Pusillanimity. Foi.
Puss (a cat). Boo'si.
Pustule (boil, pimple, phlegmon). Foo'a-foo'a.
Put (to place, lay, impose). Y.
Putrid (corrupt, stinking). Eho; elo.

Q.

Quagmire. Too'gooa'nga géle.
Quake (to tremble, to shake). Tetémi.
Quarrel. Ghe.
Quarrelsome. Lo'to i'ta.
Queen (the chief wife of the How). Chini'foo.
Queer (unusual, odd). Ge'he.
Quench (to put out as fire). Ta ma'te.
Question (an interrogation). Fehoo'i.
Quick (speedy, swift). Vave; (quickly) vave ange.
Quicken (to animate, or reanimate). Fucca möoo'i; not used in respect to the fœtus in utero.
Quiet (not wandering). No'fo mo'i; (contented, peaceable) lo'ngo-lo'ngo.
Quiet (to calm). Fucca longo longo; fucca lolo'ngo.
Quite (perfectly, to the utmost). Obi'to.

R.

Race (line, descent, progeny). Fano'w; (a running match) fea'fe.
Racket (confused noise). Longo'a.
Radiant (splendid, shining). Gnigni'la.
Rage. Li'li; i'ta.
Rail (a railing, or fence). A.

Rain. Oo'ha; (rainy) oo'hai'a.

Rainbow. This word is forgotten.

Raise (to lift up). Hi'ggi.

Rancid. Namooa'.

Rancour (inveterate hatred). Fu'cca fa'chi-fa'chi.

Random (wandering, ill-directed, without intention). No'a.

Ransack (to despoil). Véte.

Rap (to strike, to hit). Ta.

Rape. To'ho-to'ho: i. e. to drag by force; (to ravish a female prisoner of war) *tawgia.*

Rapid. Vave; (rapidly) vavea'nge.

Rare (scarce, peculiar). Fy gehe.

Rasp (any kind of rasp, or file). Gili; (to rasp or file) gili'chi.

Rat (or mouse). Gooma'.

Ravenous. Hoo'a ky.

Raw. Aw'ta-aw'ta. See *Aw'ta.*

Razor. Téle.

Reach (to extend to). Tow; (to vomit) loo'a.

Readily (easily). Fygnofooaa'nge.

Ready (in point of preparation). Teoo; (willing) pagnofoo'a.

Real (true; unfeigned). Möo'ni.

Re-ascend. To'e alooha'ge; (to climb up again) to'e ca'ca.

Reason (motive, or cause of conduct). Méa fu'cca ho'li; (the rational faculty) they have no express word or phrase for this faculty; perhaps *lóto,* mind, or *manato'o,* thinking, might be used for it.

Reave (to take by stealth). Kyha'; (to take by violence) fa'oo.

Rebuke (to chide). Tow téa.

Recent (of late; new). Foo-o'.

Reckon (to count; to calculate). Low.

Recollect. Mana'too; fili he loto; i. e. to search the mind.

Recount (to relate). Talano'a; low.
Recreant (cowardly). Fo'i.
Red. Coo'la-coo'la.
Reduce (to make less). Fu'cca chi'ange.
Reed. Ca'ho.
Reef (a shelf of rocks). Haha'nga.
Refection (repast; meal). Gena'nga.
Refractory (stubborn). Ca'no-gnata'; literally, hard of heart, or of flesh.
Refresh (to recreate). Fu'cca malolo'.
Refulgent (bright; sparkling; glaring). Gnigni'la.
Regain (to get again). Toi mow.
Regal. Matta matta egi.
Region (a country; a tract of land). Fonnooa.
Rehear. Toi fono'ngo.
Rejoice (to be glad). Fi'a fi'a.
Rekindle. To'i too'too.
Relate (to narrate). Ta'la; low.
Relation (kindred). Tehi'na; (a narration) talano'a; low.
Relentless (unpitying; merciless). Ta'i o'fa.
Relinquish (to give up). Too'goo.
Relish (taste). Hoo'a.
Reluctant (unwilling and obstinate). Pagnata'.
Remain (to continue). No'fo.
Remainder. To'e'.
Remedy (to remove a complaint). Taw.
Remember (memory). Mana'too; (to recollect) mana'too; fili he lo'to; i. e. to search the mind.
Remind. Fucca mana'too.
Remnant (what is left). To'e.
Remorseless. Ta'i o'fa.
Remote. Mama'oo.
Removed (separated). Géhe.
Rend (to tear asunder). Ha'i; (rent asunder) maha'i-ha'i.

Repast. Gena'nga.
Replete. Bi'to.
Report (news). Ongo; low.
Repose (sleep). Mo'he; (rest from fatigue) malo'ló.
———. Taco'to.
Reprehend. Towtéa.
Repudiate (to divorce). Chia'gi; i. e. to throw away.
Request (an entreaty). Ca'wle; (to ask; solicit, &c.) the same.
Resemblance. Tatto'w.
Resentful. Fu'cca fa'chi-fa'chi.
Residence (a place of abode). Nofoa'nga.
Reside. No'fo.
Residue. To'ë.
Resound (to echo; to sound). O'ngo.
Respire (to breathe). Mana'va; (to rest from toil) malo'ló.
Resplendent. Gnignila.
Rest (repose after fatigue). Malo'lo'; (sleep) mo'he.
Restless. Tai fa mo'he.
Retain (to keep; preserve). Too'goo; (to continue) no'fo.
Retard (to hinder). Ta'afi.
Retch (to vomit). Loo'a.
Retired (hidden). Foofoo'.
Return (to come back). Tafo'ki.
Revenge. Fucca fa'chi-fa'chi.
Review (to examine). Vacky; (to review military forces) fuccaté.
Revive. Fu'cca möoo'i.
Reunite (to join again). To'ë fucca ta'ha.
Rib. Hoo'i palaloo'loo.
Rifle (to pillage). Véte.
Right (just; straight). Toto'noo; (the right hand) nima mato'w.
Rill (a running stream). Vy ta'fé.

Rim (edge; brink). Ma'tta.

Rind (bark). Gi'li; (husk) boo'loo; (to skin) fo'hi; (to strip the husks off cocoa-nuts) ho'ca.

Ring (a circle). Mamma; (tortoise-shell rings, worn on the fingers or thumb) mamma oo'no.

Ringworm. Laffa.

Rip (to tear). Ha'i-ha'i.

Ripe (as fruit; full grown). Momo'ho.

Rise. Toobooanga.

Rise (to get up). Too; (to grow; to increase) too'boo.

Risible. Fu'cca ca'ta.

Road. Ha'lla.

Roam (to wander). Héë.

Roar. Fucca longo'a.

Rob. Kyha'.

Robust (strong; sinewy). Malo'hi.

Rock. Foo ma'cca.

Rocky. Ma'cca-ma'cca; ma'ccai'a.

Roll (to enwrap). Takky'; (as a ball, wheel, &c.) téca.

Roof (of a house). Too'a fa'lle; (to cover with a roof; to thatch) a'to.

Root (of a tree; plant, &c.). A'ca; tefíto; (to take root) too'boo; (to tear up by the roots) ta'agi.

Rotten (unsound). Bo'po.

Round (orbed). Foo'a bo'to-bo'to.

Rough (rugged). Papa'ta.

Rouse (to awake). A'ä.

Route. Ha'lla.

Row (to impel with paddles, or oars). Töwa'lo.

Rub (to exercise friction). Mi'li.

Rubify. Fu'cca coo'la-coo'la.

Rudder. Fohe oolli; i. e. a steering paddle.

Rugged (rough). Papata.

Ruminant (musing; thinking). Mánátoonátoo.

Rumour. O'ngo; low.
Rump (the buttocks). Lémoo; (of a fowl) moói he móa.
Run (to move with a swift pace). Lelle: (to run a race) feáfe; (to run as water; to stream) tafe.
Ruthless, Tái ófa.

S.

Sable (any dark colour). Óli.
Sack (to plunder). Véte.
Sacred. Fucca égi.
Sage (wise). Lóto bóto.
Sail. La; (to sail) felów.
Sailor. Toty'.
Saliva. A'noo.
Sally (to go forth). Fúcca hífo.
Salt. Masíma; (to preserve with salt) fúcca masíma.
Salute (by kissing). Oóma; fekíta.
Same. Cóiabe; tattówbe.
Sand. O'ne-óne; (sandy) óne-óneía.
Sane (healthy). Möoói.
Sapless (dry). Móa móa.
Sapling (a young tree). Hoóli.
Satiate (satisfied; glutted). Fíoo; (to satisfy; to glut) fucca fíoo.
Saucy. Talahoói.
Savour. Námoo; (savoury) námoo lillé.
Saw (the carpenter's instrument). Gi'li.
Say. Léa; bóa.
Scab. Pácoo he pálla.
Scalp. Gi'li he oóloo.
Scale (of a fish). Oóno.
Scamper. Haw'la.
Scant (near; parsimonious). Pepi'ne.

Scanty (narrow). Low chi.
Scapula. Hóói fóhe: from *hooi*, bone, and *fohe*, a paddle.
Scar (of any kind). Pátoo.
—— (from a wound received in war). Pátoo he cáffo.
—— (from a wound, not received in war, nor by any warlike instrument). Pátoo he lavéa.
—— (from an ulcer, or any other sore). Pátoo he pálla.
Scarce (difficult to be procured). Mow gnatá.
Scarcity (famine; want of plenty). Hónge.
Scare. Fucca mánavahé.
Scarlet (red). Coóla-coóla.
Scent (smell; flavour). Nanámoo.
Scissars. Héle cóchi.
Scoff (to ridicule). Manoóki; (a scoff) the same.
Scold (to chide). Towtéa.
Scoop (a wooden instrument used to bale out the canoes). Ohoo; (to scoop) the same.
Scorch (to burn). Véla; (to blight) mohoónoo.
Scour (to cleanse). Hólo-hólo.
Scraggy (lean; thin). Tootóoe.
Scrape. Vow; vow-vow.
Scratch. Macóhi.
Scream. Calánga.
Screen (to shelter). Boói-boói.
Scrub (to rub). Hólo-hólo.
Scull (cranium). Óóloo bóco.
Sea. Táhi; (the wide ocean) moóana.
Sea-gull. Gnóngo.
Seaman. Toty.
Sea-engagement. Veháca.
Sea-shore. Mátta he táhi.
Sea-sickness (excessive nausea). Lóa-lóa; (actual vomiting) loóa.
Sea-weed. Limoo.

Seam (suture). Toóiánga.
Sear (to burn; to scorch). Toótoó: (dry) móa-móa.
Search (to seek after). Goómi.o
Season. Lolotónga.
Seat (a sitting place). Nofoánga; (to cause any one to sit) fucca-nófo.
Second. He oo'a.
Secret (hidden). Foofoo'; (to secrete) the same.
Secure (safe). Mow; (to secure) fucca mow.
See (to behold). Mamáta; i'law.
Seed (of plants). Too'nga; (of animals) hi; vata.
Seek. Goo'mi.
Seem (to appear). Béhe.
Seine (a net). Cobénga.
Seldom. Tai fa; i. e. not much.
Select (to choose). Fili fili.
Sell (to barter). Fuccato'w.
Semen of animals. Hi; váta.
Send. A'ye.
Sense. Loto.
Sentinel (a guard). Léo.
Separate (to divide). Váhe.
Sepulchre (a tomb). Fytoca; tano.
Settle (to fix). No'fo.
Settlement (place of abode). Nofoánga.
Seven. Fi'too.
Seventeen. Ongofoo'loo ma fi'too.
Seventy. Fi'too ongofoo'loo.
Several. Láhi.
Severe (painful). Mamáhi; (severely) mámahiánge.
Sew. Too'i.
Shabby (of mean appearance). Matta-matta too'a; (shabbily) matta-matta too'aa'nge.

Shade (a shadow). Maloo; (to put in the shade) fucca máloo; (shady) maloo-maloo.

Shaggy. Fooloo-fooloo.

Shake. Looloo-looloo.

Shallow (not deep). Mamáha.

Sham. Lo'hi.

Shame. Ma; (shameless) tai ma.

Share (portion). Ináchi.

——— (to portion out). Toofa; (a part, or portion) ináchi.

Share-bone (os pubis). Páli.

Shark. A'nga.

Sharp. Machi'la; (to sharpen) fucca mátta; fucca machi'la.

Shatter. Ly'igi.

Shave. Téle; i. e. to scrape.

Shelf (a board to put things on). Fáta; (a shallow) máha-máha.

Shell. Gnédji.

Shellfish. Fagnáwta.

Shine. Gnigni'la.

Ship. Vaca papalangi; (to load a ship, or canoe) fooa váca.

Shipboard. Gi váca.

Shiver (to shake, or tremble). Téte-téte; (to break) fáchi.

Shoe (or sandal). Tóboo váë.

Shoot. Fánna.

Shore (beach). Mátta he táhi.

Short. Nónó; (to shorten) fucca nónó; (shortly) váve-ánge.

Shoulder. Oóma.

Shower (a fall of rain). Oóha; (showery; rainy) oóhaia.

Shriek (to scream). Calánga.

Shut. Taboóni.

Sick. Same as sickness.

Sickness. Booloóhi, ténga-tángi, mahágí: when Tooitonga is ill, they say he is *booloóhi*: when any other chief is ill, they say he is *ténga ta'ngi*: when any one not a chief is ill, they say he is *maha'gi*. The word booloóhi is confined solely to Tooitonga.

Sicken. Fucca mahági.

Side (the side of the body). Vava váca; (the side of any thing, as a box or house) bótoo.

Siege (to besiege). Cápa.

Sigh (a mark). Ilónga.

Signify. Béhe.

Silent. Lóngo-lóngo.

Similar. Tattow.

Since. Táloo.

Sincere. Möóni.

Sinew. Caláva.

Sinewy (strong). Malóhí.

Sing. Híva.

Singe (to scorch). Hoónoo; hoónoo-hoónoo.

Single (alone). Táha be; (if speaking of a person) tóca táhe be; (unmarried) tái ohána.

Sink. Gnálo hífo; i. e. lost, or disappeared down.

Sip. I'noo fúcca chi-chi.

Sister. Toóa-fafine.

Sit. Nófo; (sit as men do, cross-legged) fúccatáne; (as women do, with the legs doubled up on one side) faíte.

Situation. A'nga.

Six. O'no.

Sixteen. Ongofoóloo ma óno.

Sixty. O'no ongofoo'loo.

Sizy (glutinous). Bígi-bígi.

Skilful. Bóte.

Skin. Gíli; (to pull or strip off the skin) fóhi.
Skip (to miss). Hálla; (to leap) hóbo.
Skirt (edge). Matta.
Skirmishing-party (an advanced party to bring on the engagement, by encouraging the enemy forward); *fucca haw-tow*, from *fucca how he tow*; i. e. make come the battle.
Skittish (startlish). Mánavahé gnofoóa.
Skinny (thin). Tootoóe.
Skreen (to shelter). Boo'i boo'i; (a skreen) tattów.
Skulk (to hide). Tói-to'i.
Sky. Lángi.
Slack (loose). Movéte; tái mow.
Slander. Fucca co'vi.
Slap (to strike with the open hand). Chíbi.
Slay. Ta máte.
Sleek (smooth). Mo'lle-mo'lle.
Sleep. Mo'he.
Sleepiness. Fía mo'he; (sleepy; to nod with sleep) tooli mo'he.
Sleepless. Tăi mo'he.
Slender (small, thin). Tootoo'e; chino chi.
Slide (to slip). Héke-héke.
Slight (small, insignificant). Momo'i; chi.
Slightly (a little; in a small degree). Fucca chi-chi.
Slim. Chi'no chi; tootoo'e.
Sling. Mácca ta; (to throw with a sling) the same.
Slip (to slide accidentally). Taw; heke.
Slippery. Héke-héke.
Sloppy (wet). Vícoo.
Slothful. Fúcca bíco bíco; fucca bibíco.
Sloughy. Geléa.
Slow. Toto'ca.

Sluggish. Bibíco.

Small. Chi; oohígi: the latter word applied chiefly to the young of animals.

Smear (to bedaub). Páni.

Smell (to smell; the act of smelling; to give out a good smell). Nanámoo; (to give out a bad smell; to stink; a stink) namooa'; (to smell either well or badly) námoo; (smell of flowers) na'moo caca'la.

Smile. Ca'ta.

Smite (to strike). Ta.

Smoke. A'hoo.

Smooth. Mo'lle-mo'lle.

Snap (with the fingers). Fi'chi.

Snare (to entrap). Héle; (a trap or gin of any sort) the same.

Snatch. Hamoo'chi.

Sneeze. Mafatoo'a.

Snore. Tangoo'loo.

Snout (the nose of any animal). Ihoo.

Snug (concealed). To'i-to'i; foofoo'.

So (in like manner). Béhe.

Soak (to steep in water). Fu'cca vy.

Soar (to fly aloft). Lo'fa.

Sob. Fetatángi.

Soft. Mo'loo; (to soften) fucca mo'loo.

Softly (quietly). Lo'ngo-lo'ngoa'nge; (slowly) totolcaa'nge.

Sole (of the foot). To'boo va'ë.

Sole (only). Ta'ha be.

Solicit (to beg, to request). Ca'wle; (to intreat with earnestness) hoo.

Solid (firm, hard). Feféca.

Solve (to define). Fucca ma'oo.

Some. Níhi; méa.

Son. Fo'ha.

Sonorous. O'ngo-o'ngo.

Soon. Va've.

Soot. A'hoo; (sooty) áhooia.

Soothe (with flattery). La'boo; vasía: (to quiet a child when crying) fucca na.

Sord (grass-plot, turf). Moochíe.

Sordid (covetous, stingy). Pepíne; ma'noo-ma'noo.

Sore (painful). Mama'hi; (sorely) mama'hia'nge.

Sort (to divide, to parcel out). Va'he.

Sound (whole, healthy). Möoo'i; (noise, tone) o'ngo; (to measure depth) to'co.

Soup (fish soup). Vy-hoo'.

Sour (acid). Ma'he-ma'he; (sourly) ma'hi-ma'hia'nge.

Source. Too'boo-a'nga; (*too'boo*, to spring; *a'nga*, place).

Sow (a female pig). Chínamánoo.

Sow (to plant). Taw.

Spacious (wide, extensive). A'tá.

Spark: (no other word than that for fire). *A'fi.*

Speak. Léa.

Spear. Ta'o.

Speckled. Boo'le-boo'le.

Spectre (apparition, ghost, god, or supernatural being). Hotoo'a.

Speech (talk). Léa; (an harangue) mala'nga.

Speechless. Noa; ta'i fa léa.

Speed (speedy). Va've; (speedily) va'vea'nge.

Spew. Loo'a.

Spider. A'anga; hína.

Spill (also to pour). Lili'ngi.

Spine (the back bone). Hoo'i-too'a; (a thorn, prickle) ta'lla; (spinous) ta'lla-ta'lla.

Spiral (curved). Ta'cca takky'.

Spit (to expectorate). A'noo; (spittle) the same.

Spite. Fúcca fa'chi.

Splash. Fucca-bi'hi.
Splay-foot. Ve-ha'be.
Splinter. Va aco'w.
Split (to divide). Fa'hi-fa'hi.
Spoil (to plunder). Véte; (to injure) mo'wmo'w.
Sponge. Ca'na.
Sport (to sport in a playful way). Fúcca va.
Sportful (sportive). Hooa.
Spouse. Oha'na.
Sprain. Fa'chi.
Spread (to extend, cover over). Fo'li; foffo'lla.
Sprig. Va aco'w.
Spright (a spirit, an apparition). Hotoo'a.
Spring (to grow). Too'boo; (to jump) ho'bo.
Springe (to catch with a noose). Héle.
Sprout. Too'boo.
Spume (froth). Co'a; (to spume) fucca co'a.
Spurn (to kick). A'ca.
Spy (to discover). Ilaw; (to espy land at a distance) gíte.
Squab (short). Boo'goo boo'goo.
Squall (to scream). Cala'nga; (a sudden wind) to'wfa; (squally) havi'li.
Squeeze (to press). Tolo'mi; (to wring out) tow.
Squint. Tépa.
Stab (to pierce). Ho'ca.
Stable (fixed). Mow.
Staff (also a short pike). To'co-to'co.
Stagnant. Too mow.
Stain (a mark). Ilo'nga; (to die) too'goo.
Stake (a post). Bo; (to pledge for a wager) boo'ta; (a pledge) fucca ky.
Stale (old, long kept). Motoo'a; tai fooo'.
Stalk (a stem). Cow.

Stand (to be on the feet). Too: (stand, a standing place) too'anga; too'nga; (standing, fixed) no'fo mow.
Star (either a fixed star or planet). Fetoo'.
Stare. Ji'o.
Startle (also to start). Fu'cca lélle möoo'i.
Starve (to death). Ma'te he ho'nge.
Starvation (famine). Ho'nge.
Stationary (fixed). Mow.
Stave (to break). Fétchi.
Stay (to remain). Nófo.
Stedfast. Mow.
Steal. Kyhá.
Steep (to soak in water). Fúcca vy.
Steer. Óólli.
Stem. Cow.
Stench. E'ho; élo.
Step (gait). Tébi.
Steril (barren, uncultivated). Tái möoói.
Stern (in look). Mátta mátta íta; (of a navigating vessel) tow moóli.
Sternly. Mátta mátta ítaánge.
Sternum. Hoói fáta fáta.
Stick. Va aców.
Stick (to adhere). Bígi bígi.
Sticky. Bígi bígi.
Stiff. Feféca.
Still (to quiet). Fúcca lóngo lóngo.
Still (quiet). Lóngo lóngo; (yet) ge.
Stillborn. Fánow máte; i. e. born dead.
Stinginess. Pepi'ne.
Stingray (a fish so called). Fy.
Stingy. Pepi'ne.
Stink. Eho; elo.

Stir (to move, to bustle). Gnaóóe.
Stitch (to sew). Toói.
Stock (to lay in store). Fáoóági.
Stomach. Géte.
Stone. Mácca; (stony) mácca-mácca; máccai'a.
Stoop. Boonó.
Stop (to hinder). Táäfi.
Stopple (any sort of cork). Oomóchi.
Storehouse. Féllióco.
Storm (a tempest). A'fá.
Story (a tale). Fanánga; tálanóa.
Stoutly. Malóhiánge.
Stout (strong, powerful). Malóhi; (stoutly) malo'hiánge.
Stow (to pack, or lay in order). Fáoóági.
Straggle (to stray, to wander). Héë.
Straight (not crooked; direct). Toto'noo.
Straighten (to make straight). Fúcca toto'noo.
Strain (to squeeze out). Tatto'w; (style of speaking) léo.
Strait (narrow). Low chi.
Strand (the verge or shore of the sea). Matta he táhi.
Strand (to run aground). Fu'cca to'ca.
Strange (uncommon). Géhe; (foreign) moo'li.
Stranger (a foreigner). Moo'li.
Strangle. Nawgi'a.
Stray. Héë.
Stream (running water). Vy ta'fe.
Streamer (a flag). Foo'ga.
Streight (a narrow passage). A'va.
Strength (also strenuous). Malo'hi; (strengthen) fucca malo'hi.
Stretch (to draw out). Falo'.
Strew. Fucca félle.
Strife. Ghe.
Strike. Ta.

String (twine, thread). Fi'lo; (to string as beads, &c.) tooi.

Strip. Fucca télefoo'a; véte.

Stripling (a youth). Táma.

Strive (with muscular energy) foo'te; (mildly, or with mental energy) a'hi a'hi.

Stroke (a blow). Ta; (to rub) mi'li.

Stroll (to wander). Héé.

Strong. Malo'hi; (strongly) malo'hia'nge.

Struggle. Foo'te.

Stubborn. Pagnata'.

Stumble (to trip up in walking). Toogi'a.

Stump (of a tree). Tefi'to aco'w.

Stupendous (astonishingly so). Fu'cca ma'navahé; fy géhe.

Stupid. Lo'to va'le.

Sturdy (hard, strong). Feféca; malo'hi.

Sty (a pig-sty). Lo'toa booa'ca; from *loto'a*, a fenced place, and *booa'ca*, a hog.

Style (to name). Fu'cca hingo'a.

Subitaneous (quick, sudden). Va've.

Sublunary. Ma'ma.

Subsidy (a tax). Fatongi'a.

Subsist. Möoo'i.

Substantial (real). Moo'ni.

Subtle (cunning). Ma'tta bo'to.

Successful (fortunate). Monooi'a.

Such (in like manner). Béhe.

Suck. Mi'chi.

Suckle. Fu'ccá hoo'hoo.

Sudden. Fo'ki fa; (sudden death) foo'a möoo'i fi'a; i. e. entire life want.

Sudorific. Fu'cca ca'cava.

Suet (of a pig). A'lo.

Suffer (to allow). Toogoo; (to bear) cata'gĭ.
Sufficient. La'hĭ.
Sufficiency. Lahi.
Suitable (fit). A'la; fucca tow.
Suite (attendants). Cow takanga.
Sulky. Matta i'ta; matta li'li.
Sully (in a physical sense). Fucca oo'li.
Sultry. Boobóha.
Sum (to count). Low.
Sumless (not to be counted). Tai fa low.
Summit (of a mountain, &c.). Foónga.
Sun. Láä.
Sunburnt. Gnáno.
Sundry (many). Lahi.
Sunless. Tái láä; máloo.
Sunny; Sunshine; Sunshiny. Láä.
Sunrise. Héngi-héngi.
Sunset. I'fi-áfi; from *ífi*, to blow, and *afi*, fire; because in the evening hot embers are brought into the house from which torches are lighted by blowing.
Superfluity. Tóë.
Superfluous. Tai áoonga.
Supine (indolent). Fucca bíco bíco; (lying with the face upwards) tacóto fúcoa fooóhági.
Supinely (indolently). Fucca bíco bícoánge.
Supper (a meal in the evening). Ky fucca ífi-áfi.
Supplicate. Hoo; tangi; caw'le.
Suppose. Béhe.
Suppress. Lolómi; tääfi.
Suppurate. Béla.
Surcle (a shoot; a sprout, &c.). Hoóli; toóboo.
Sure (certain). Tái hálla.
Surge (a swelling sea; a surf). Gnáloo.

Surplus. Tóc.
Surprise (to astonish). Fúcca lélle möooi.
Surprising. Fy géhe.
Surround. Fóli.
Suspect. Mahálo.
Suspend (to hang). Towtow; (to put off) lolómi; táäfi.
Suspicious. Mahálo-hálo.
Sustain (to bear; to endure). Catági.
Swagger (to bully). Fucca boóla mátta.
Swallow (a bird). Béca-béca; (to ingurgitate) fóló.
Swamp (watery ground). A'no.
Sward (green turf). Moochíe.
Sway (to direct). Boóle.
Swear (to declare upon oath). Foóa cáva.
Sweat. Cacáva; (sweaty) cacávaía.
Sweep (with a broom). Táffi-táffi.
Sweepings (rubbish; dirt). Aw'ta aw'ta.
Sweet. Hoóö melíe.
Sweeten. Fucca hoóö mélíe.
Sweetheart. Feáooági.
Swell. Booboóla; foofoóla; (a swelling) the same.
Sweltry (sultry). Boobóha.
Swelter (to be uncomfortable with heat). Fúcca boobóha.
Swerve (to wander). Héë.
Swift. Váve; (swiftly) váveánge.
Swim. Cacców; (to float, as inert matter) téë-téë.
Swine. Booáca.
Swing. Cáve-cáve.
Swinish. Fúcca booáca: this word also means on all fours.
Swoon. Foóamöoóifi'a.
Sword. Héle ta.
Sycophantic. Lalaboo; vasia.
Symptom. Ilónga,

T.

Tabefy (to waste away by disease). Fucca tootoóe he momóco.

Tabid. Tootoóe he momóco.

Tacit. Lolóngo.

Tacitly. Lóngo-lóngoánge.

Tackle (the rigging of a canoe, &c.). Cow my'a.

Tail. I'goo; moói.

Taint (to corrupt; to infect as flesh, &c.). Fúcca élo.

Take (to appropriate, or seize by violence, or power of authority). Fáoo.

Tale (a relation; a narrative). Talanóa.

Talk. Léa.

Talkative. Gnoótoo low; fa léa.

Tall. Lóa-lóa; *loloa; (tallness) the same.*

Tallow (fat). Gnáco.

Tame. Laláta; (to tame) fucca laláta.

Tangle (as string; rope, &c.). Fucca fi'hi.

Tantamount. Tattów.

Tardy (slow). Totóca; (tardily) totócaánge.

Tarnish (to soil; to sully). Fucca oóli.

Tarry. Nófo; tatáli.

Tart (sour). Máhe-máhè; (tartly) máhe-máheánge.

Taste (flavour). Hoóö; (to taste) ky.

Tatter (to tear). Mahaihái.

Tattle. Low noa; low bísi.

Tawny. Méllo-méllo.

Tax. Fatongía.

Teach (also to learn). A'co.

Tear (water from the eye). Toóloo he mátta; (to rend in pieces) mahaihái.

Tearful (weeping). Tángi.

Teat. Hoóhoo.

Techy (peevish; fretful). Mátta tángi.

Tedious. Fucca bibíco; (tediously) fucca bibícoánge.

Teem (to bring forth young). Fanów.

Teemful (pregnant). Fetáma.

Teemless (steril, as a female). Tai fanów; (barren, as land) tai möoo'i.

Tell. Low; tála.

Temper (disposition of mind). Loto; ánga.

Tempest. A'fá.

Tempestuous (windy). Havi'li-vi'li.

Ten. Ongofoo'loo; oo'loo.

Tenacity (stiffness in opinion). Gigihi; (tenacious) the same.

Tender (easily pained; also much subject to accidental wounds). Béle-béle gnédji.

Tender-hearted. Lo'to lillé: *loto*, mind, or disposition; *lille*, good.

Tendinous (strong; sinewy). Malo'hi.

Tendon. Caláva: this word also means a vein, or artery.

Term (to name). Fúcca hingo'a; (a term, or name) hingo'a.

Termination (leaving off, or end, in a moral sense; as, the termination of our happiness or misery; also the act of leaving off, or finishing any work or labour). Hi'liánga; too'gooánga.

———— (an end; boundary, &c.). Mátta.

Termless (boundless). Tai máoo.

Terrible. Fucca mánavahé; fucca mánavachi'; fucca lélle mooo'i.

Territory. Fonnoo'a.

Terror. Mánavahé; mánavachi'.

Testicle. Fo'i láho.

Tetter (a pimple). Foo'a foo'a.

Than. Gi.

Thank (to give thanks). Fucca fetái.

Thatch. A'to.
The (the article). He.
Theft. Kyha'.
Their. Now.
Themselves. Gi no'wooa be; gi nowto'loo be.
They. Gi now'-ooa; gi now-to'loo.
Then (whilst; during the time). Lo'loto'nga.
Thence. Me héna.
There. Gi-héna; gi-a'i.
Thereabout (near that place). Ofiá'nge gi he.
Thick (in bulk; also thick, in liquids; i. e. tenacious). Mato'loo.
Thicken. Fucca mato'loo.
Thicket. Va'oo.
Thief. Jiéna kyha'.
Thieve. Kyha'.
Thievish. Fa kyha'.
Thigh. Ténga.
Thin (lean). Tootooé; (slender, as applied to boards, cloth, &c. implying the proximity of the opposed surfaces) mani'fi; mani'fi-ni'fi.
Things (affairs). Méa.
Thinly. Mani'finífiá'nge.
Think. Mana'too.
Third. To'loo.
Thirst. Fia inoo; (thirsty) the same.
Thirteen. Ongofoo'loo ma to'loo.
Thirty. To'loo ongofoo'loo.
This. Coéni.
Thither. Gi héna.
Thorax (the front part of, or breast). Fa'tafa'ta.
Thorn. Ta'lla; (thorny) ta'llai'a.
Thorough (entire; whole) coto'a.
Though. No proper word for.

Thoughtful. Mana'too.
Thoughtless. Tai mana'too.
Thousand. Ma'no.
Thread (small line, or string). Fi'lo; (to thread, as a needle) too'i.
Three. To'loo.
Three-score. To'loo gnaco'w; to'loo ongofoo'loo.
Threshold (a door). Matapa'.
Thrifty. Fúcca motoo'a tanga'ta.
Thrive (to grow, as a plant, or animal). Mõoo'i.
Throat (the neck). Gi'a.
Throb (to palpitate). Pa'too.
Throttle (the windpipe). Mo'nga.
Through (from end to end). A'chi.
Throw (to throw with force, as a ball or stone). Li'chi; (to throw, or launch a spear) vélo; (to throw, or pitch any thing heavy) to'lo.
Thrust (to stab). Ho'ca; (a stab) the same.
Thumb. Motoo'a ni'ma.
Thump (to beat). Ta.
Thunder. Ma'na.
Thus (in this manner). Béhe.
Thyroid (cartilage of the throat, or Pomum Adami). Mo'nga.
Tickle. Maénne-énne; (ticklish) maénne gnofoo'a.
Tidings. O'ngo.
Tie (in a knot). Naw; (to fasten) fúcca mow; (to fasten, or tie, by winding the rope round; to seize in the sea phrase) lala'va.
Tight. Mow.
Till (to cultivate the land). Hoo'o; gno'ooe.
Time. No word for.
Timid (timorous). Ma'navahé gnofoo'a.
Tincture (to dye). Too'goo.

Tiny (little). Momo'i; i'gi.

Tip. Moo'i.

Tire (to fatigue). Fucca héla; fu'cca bibi'co; (tiresome) fucca bibi'co-a'nge.

Titillate (to tickle). Fucca maénne; (titillation) maénne; maénne-maénne.

Title (a name). Hingo'a; (to name) fucca hingo'a.

Tittle-tattle (to talk idly). Low bi'si.

To. Gi.

Toe. Cow váë.

Together. Fúcca táha.

Toil (to labour). Gnaoóe.

Token (a mark, or sign). Ilónga.

To-night. Any'.

Tongue. Elélo.

Tooth. Nífo.

Tooth-ache. Nífo mánoo.

Toothless. Nífo-coo.

Top (summit; surface). Foo'nga.

Topsy-turvy. Fili'hi.

Torment (pain). Mamáhi; (to torment, or give pain) fucca mamáhi.

Torrid (burning). Véla.

Tortoise (sea). Fónoo co'ŏa; *fonoo*, turtle; *colo'a*, riches.

Tortoise-shell. Oo'no.

Tortuosity (variously turned, or twisted). 'Miaw'i.

Total. Coto'a: applied either to single or plural nouns, in relation to mass, bulk, or entire quantity.

Tough (hard; stiff). Feféca.

Tow (to draw forward by a rope). Tóho.

Towards. My; a'too; a'ngi: one of these three words is used, accordingly, as the meaning is towards the first, second, or third person; as, *how my*, come towards me; *te'oo a'loo a'too*, I will go towards you; *aloo angi*, go

towards him: *gi* is another word for towards, and may be used without any modification, whether towards a person or place.

Towel (a piece of cloth to wipe on). Ho'lo.

Trace (to mark out). Fu'cca ilo'nga.

Track (path). Ha'lla.

Trackless (pathless). Ta'i ha'lla.

Trade (traffic). Fuccato'w.

Traduce (to misrepresent). Fucca co'vi.

Train (to bring up). Fafa'nga.

Tranquil (quiet; still) Lolo'ngo; lo'ngo-lo'ngo.

Travel (by land). Fono'nga; (by sea) felo'w.

Trap (to ensnare). Héle.

Traverse (crosswise). Fucca fetowla'gi.

Tread. Too.

Tree. Aco'w: this word is applicable to any plant or vegetable.

Tremble (to shake). Tetémi; téte-téte.

Tremendous (dreadful). Fu'cca ma'navahé.

Tremulous (trembling). Tetémi; téte-téte.

Trench (a ditch). Géle.

Tribute (a tax). Fatongi'a.

Trip (to stumble). Toogi'a.

Tripe (entrails). Gnaco'w.

Trivial. No'a.

Trough (also a bowl of any kind). Goométe.

Truce. Fu'cca lille'.

Truck (to traffic). Fuccato'w.

True. Möo'ni; (truly) möo'nia'nge.

Truth. Möo'ni.

Trundle (to roll, or bowl along). Téca.

Trunk (the body of any thing). Chi'no.

Try. A'hi-a'hi.

Tuberous (warty; knotty). Too'nga.

Tuft (of hair). To'be.
Tug (to pull, or drag with force). To'ho.
Tumble. Taw.
Tumefy (to swell). Foofoo'la; boqboo'la.
Tumid (swelled). Foo'la.
Tumult (a riot; a quarrel). Ghe.
Turban. Fow.
Turmeric. E'nga.
Turn. Tafo'ki.
Tusk (a tooth). Nifo.
Twelve. Ongofoo'loo.
Twenty. Ooa-foo'loo; oo'a ongofoo'loo. Vide *Teco'w.*
Twine (to twist). Tacky'; fi.
Twine (thread, &c.). Fi'lo.
Twinge (to pinch). Low.
Twinkle (to wink). Gémo; (in the twinkling of an eye) he gémo.
Twirl (to spin round). Vi'lo.
Twist. Fi.
Twitch (to snatch). Hamoo'chi.
Twixt (between). Gi lóto.
Twofold. Oo'a.

V.

Vacant (empty). Máha; ma.
Vacation (leisure). No'fo no'a.
Vagrant (wandering; unsettled). Ta'i no'fo mow; feáloo-a'gi.
Vale (a valley). Loo'-o.
Valetudinarian. Vy-vy maha'gi.
Valiant (valorous; brave). To'a.
Valuable. Mow gnatá; i. e. difficult to be obtained.

Van (the front of an army). Moo'a tow.
Vanish. Maw'le.
Vapour (fume; steam). Coco'hoo.
Variable (inconstant). Feálooa'gi.
Vassal. Too'a.
Vast. La'hi obito; foo la'hi.
Vault (to leap). Ho'bo; boo'na.
Vaunt (to boast; to brag). Foo'ta.
Veer (to turn about). Tafo'ki.
Veil (to cover the face). Boolo'; (a veil) booloo-booloo.
Vein. Cala'va; i. e. a blood-vessel, either artery or vein.
Velocity. Va'ye.
Venal (mercenary). Pepíne; ma'noo ma'noo.
Vend. Fu'ccato'w.
Venemous (deleterious). Fucca caw'na.
Venery (desire of). Fi'a fei'chi.
Venge (to revenge). Sowi'a.
Venom. Méa fucca caw'na.
Vent (a hole). A'va.
Ventilate (to fan). A'lo-a'lo.
Veracity. Möo'ni.
Verge (the edge). Ma'tta.
Verify. Fu'cca möo'ni.
Verily. Möo'niange.
Veritable. Möo'ni.
Verity. Möo'ni.
Verse. Ta'änga.
Vestige (a mark; a sign). Ilo'nga.
Vestment. Va'la; téoo.
Vex (to make angry). Fu'cca íta; (vexatious; troublesome) ma'ttaoo'chi.
Ugly (offensive to the sight). Fucca lía-li'a.
Ugliness. Fucca li'a-li'a.
Vibrate Tetémi: this word also means, to shiver or shake.

Victory. No direct word for.
Victuals. Mea-ky: *mea*, things, *ky*, to eat.
View (to examine; to see). Mama'ta; vackay; (a prospect) mama'ta.
Vigilant. Fa léo.
Vigorous. Malo'hi.
Vigour. Malo'hi.
Vilify (to defame). Fu'cca cóvi.
Vindictive (revengeful). Fu'cca fa'chi-fa'chi.
Virgin (a maid). Tahi'ne.
Visage (countenance). Ma'tta; fofónga.
Viscerate. Fu'cca gna'cow.
Viscous. Bi'gi-bi'gi.
Visible. Ilóa gnofoo'a; i. e. easy to be seen.
Vision (a dream). Mi'chi.
Vizard (a mask). Boolo'.

U.

Ulcer. Pa'lla.
Ultimate. Moo'i obíto; moo'ia'nge.
Unabashed. Ta'i ma.
Unable. Ta'i fa.
Unanimous. Lo'to fu'cca ta'ha.
Unawed. Tai ma'navachi'; tai-ma'navahé.
Unattended. To'cca ta'ha be.
Unbind. Véte.
Uncle. Too'chi'na.
Unclean (dirty). Tái ma.
Unclose (to open). Taw.
Unclothe. Véte.
Uncommon. Fy-géhe.
Unconceived. Tái mahálo.
Unctuous (greasy with fat). Gnáco.

Uncultivated. Tái gnóooeía.
Undaunted. Tái mánavachí; tai mánavahé
Under. Gi lálo.
Underneath. Gi la'lo.
Undesigning (true, faithful). Mõóni.
Undo (to take to pieces, to unfasten). Vête.
Unequal. Tái tattów.
Unerring. Tái hálla.
Uneven (not level, rough). Tái mólle-mólle ; papa'ta.
Unexhausted. Tái óchi; i. e. not ended; tai-máha; i. e. unemptied.
Unfasten. Véte.
Unfatigued. Tái héla.
Unfeigned. Möóni.
Unfold (to spread out, as *gnatoo*, &c.) Fofólla; (to expound) fucca máoo.
Unforbidden. Gnofoo'a.
Unfortunate. Mala'ia.
Unfrequent. Géhe.
Unfriendly. A'nga co'vi.
Unfurl. Véte.
Ungathered. Ta'i to'li.
Ungenerous. Pepíne.
Unhealthy. Maha'gi.
Unheard. Ta'i o'ngo.
Uniform (alike). Tattów.
Uninhabited. Ta'i caky'.
Unjointed (dislocated). Fa'chi.
Union. Fucca ta'ha.
Unite. Fucca ta'ha.
Unknown. Ta'i ílaw.
Unlike (dissimilar). Ta'i tatto'w.
Unloose. Véte.
Unlucky. Mala'ia.

Unmanly. Ta'i fu'cca tanga'sa.
Unmarried. Ta'cca be.
Unmeet (unfit, unsuitable). Ta'i a'lla
Unmerciful. Ta'i o'fa.
Unnecessary (useless). Ta'i a'oonga.
Unnumbered. Ta'i low.
Unobstructed. Ta'i ta'äfi.
Unobtained. Ta'i mow.
Unpainful. Ta'i mama'hi.
Unpropitious. Ta'i mónooía; mala'ia.
Unravel. Fu'cca ma'oo.
Unrelenting. Ta'i o'fa.
Unripe. Moo'i; ta'i momo'ho.
Unroot. Ta ägi.
Unsafe. Ta'i mow.
Unseen. Ta'i ílaw.
Unseparated (together). Fúcca ta'ha.
Unskilful. Ta'i bo'to.
Unspoiled (not plundered). Ta'i véte; (not damaged) tai mo'wmo'w.
Unstable (inconstant). Fea'looa'gi; tai mow.
Unsteadfast (not fixed). Tai mow.
Unsuspicious. Ta'i maha'lo.
Untangle. Véte; fucca ma'oo.
Unterrified. Ta'i ma'navahé; tai ma'navachi'.
Untie. Véte.
Untilled. Ta'i hoo'ö; va'ooa.
Untrue. Lo'hi; tai möo'ni.
Untruth. Lo'hi.
Unveritable. Lo'hi; tai möo'ni.
Unuseful. Ta'i a'oonga.
Unwashed. Ta'i foofoo'loo; ta'i paloo'too.
Vociferous. Longo'a.
Voice. Léa.

Void (empty). Ma'ha.
Volcano. Alofi'a.
Voluntary. Fy telíha.
Vomit. Loo'a.
Voracious. Hoo'ō ky.
Voyage. Felo'w.
Up. Ha'gi.
Upbraid (to chastise, to rebuke). Tow téa.
Upon. Gi foo'nga.
Urethra. Ma'tta he oo'le.
Urine. Mi'mi.
Utility. A'oonga.
Useless. Tai áoonga.
Utter (to speak). Lea'.
Utterly (wholly). Coto'a be.

W.

Waddle. A'loo fu'cca tetémi.
Wade: no word for, except *caccow*, to swim, to wash.
Waft (to beckon). Ta'loo.
Wage (to lay a wager). Fucca boota; fuccato'w.
Wager. Boo'ta.
Wail. Ta'ngi: the general word used for weeping and lamenting.
Waist. Chi'no.
Wait. Tata'li.
Wake (to cease to sleep). A'ā; (to rouse from sleep) fucca a'ā.
Wakeful. Léo.
Waken. Fu'cca a'ā.
Walk. E'va.
Wan (pale). Ma'tta téa.

Wander. Héë.
Wane (to get less). Fu'cca'chi.
Want. Fi'a.
War. Tow.
Warily. Fu'cca va'ckya'nge.
Warm. Mafa'nna.
Warmth. Mafa'nna.
Wash. Foofoo'loo; paloo'too; cow-cow.
Waste. Mo'wmo'w.
Watch (to keep guard). Leo.
Watchful. Fa léo.
Water. Vy.
Watery. Vy.
Wave (a billow). Gna'loo; (to beckon) ta'loo.
Way (road). Halla; (manner) béhe.
Waylay. Tatta'oo.
We. Gimowto'loo; gitowto'loo. (See the Grammar).
Weak. Vy-vy; (to weaken) fucca vy-vy; (weakly) vy-vya'nge.
Weapon. Méa tow.
Weary. Bïbï'co.
Weather, no word for: (a rainy day) a'ho oo'hai'a; (a sunshiny hot day) a'ho la'ä; (a windy day) a'ho mata'ngi, &c.
Weave. Lala'nga.
Wed, no direct word for.
Wedding (the mere ceremony). Ta'äne.
Weed. Mohoo'goo'; (to weed) éboo; hoo'ö.
Weep. Ta'ngi.
Weight. Mama'fa; (weighty) mama'fa; (weightily) mama'faa'nge.
Welcome (interjection) Malo!
Well (for water). Lépa.
Well (in health). Möoo'i; (well done) mali'e.

West. Tocalo'w.
Wet. Vi'coo.
Whale. Tofoa'.
What? Coihá? (what for; for what purpose) co ooma'.
Wheedle. La'boo.
Wheel (a). Téka; (to turn round) tacky'.
When (during, whilst). Loloto'nga; (when)? anife?
Where. Gi-fé; i-fe'.
Whet (to sharpen). Fu'cca ma'tta.
Whetstone. Foo'anga.
Whimper. Ta'ngi.
Whisk. Foo'e.
Whisper. Fafa'ngo.
Whistle. Ma'bo.
White. Hi'na-hi'na; téa; (to whiten) rucca hi'na-hi'na; (whiteness) hína.
Whither. Gi fe.
Whitish. Hi'na-hi'naa'nge.
Who. Coha'i.
Wholely. Coto'a.
Whole. Coto'a-be.
Why. Coiha'e.
Wide. A'tá.
Widen. Fu'cca a'ta'.
Wife. Oha'na, also a husband.
Will (volition). Fy telíha.
Wilful (stubborn). Cáno gnatá.
Wind (the). Mátángi; (to roll up) tacky'.
Window. Too'pa.
Windpipe. Mo'nga.
Windward. Mátta he matángi.
Windy. Havíli-vi'li.
Wing. Capaco'w.
Wink. Gémo.

Winnow (to fan). A'lo-álo.
Wipe. Hólo-ho'lo.
Wish (to desire). Fia; ho'li.
With. Mo.
Wither. Máte.
Within. Gi lo'to.
Without (outside). Gi too'a.
Woman. Fafi'ne.
Womanish. Fu'cca fafi'ne.
Wonder (astonishment). Fu'cca le'llè möoo'i.
Wood. Aco'w.
Word (no direct word for).
Work. Gnaoo'e; gno'ooe.
Workman (any artificer). Toofoo'nga.
World. Mama.
Worldly. Méa máma.
Worm (the common earth-worm). Géle moo'too.
Worse. Co'viánge.
Wound (in battle). Caffo; (a hurt from an ulcer, or accident) lave'a.
Wrangle. (to quarrel). Ghe.
Wrap. Fa'too-fa'too.
Wrath. Líli, íta; (wrathful) loto i'ta: (wrathfully) lilia'nge, i'taa'nge.
Wrathless. Ta'i i'ta.
Wreak (to revenge). Sowa'gi.
Wreath. Twi'nga.
Writhe (to distort or twist the body). Mia'wi.
Wrestle. Fungatoo'a.
Wrong. Ha'lla.
Wring. To'wto'w.
Wrist (no direct word for).
Wry. Bi'co.

Y.

Yam. Oofi.
Yawn. This word is forgotten.
Yawning (sleepiness). Fi'a mo'he.
Yean (to bring forth young). Fanow.
Year. Tow.
Yell. Cala'nga; io'ho.
Yellow. Méllo; this word also implies light brown.
Yellowish. Méllo-méllo.
Yelp (like a dog). Calo'.
Yes. Io.
Yesterday. Aniáfi.
Yesternight. Anibo'.
Yet. Ge; (not yet) tegichi'.
Yonder. Gi héna.
Yore. Goo'a lo'a.
You. Mo.; coy; aco'y. (See the Grammar).
Young (youthful, not old). Moo'i; (the offspring of any animal) oohi'gi.
Your. Ho.

TONGA WORDS NOT INSERTED, OR NOT SUFFICIENTLY EXPLAINED.

A E N—E O O

Ae'na. This word also signifies he, she, it.

Alo. This word means also to paddle in a canoe.

Angy-be. Peculiar to.

Ca. This word also signifies whilst. See *cowca.*

Canaify! To be sure! certainly!

Cani. If; in case that, (used only in respect to time past).

Chia. Good: this word is mostly used ironically for bad or indifferent.

Chiodo'fa. A term of friendly salutation derived from *chi atoo ofa;* i. e. small towards you (my) love, meaning, by antiphrasis, my love towards you is great; or from *chi acoo ofa,* small my love. It is also a term of pity; as, poor fellow!

Co. This word also signifies uncircumcised.

Coeha'? What.

Coe'na. This word also signifies, *he, she, it.*

Cow-mya. Cordage; tackle of a canoe.

Cow-oofi. A parcel of yams, twenty in number.—Probably a corruption of *oofi tecow,* a score of yams.

Cow-tow. A body of warriors; an army.

Cow-vaca. The crew of a vessel.

E'ooager. Wait; stop till—used only in an imperative or precative sense, as; *eooager how ia,* wait till he come.

Fa'ele. Parturition; childbirth; also the period of confinement.

Fa'iva. Knack; dexterity; sleight of hand.

Fe'ia. To effect; to do; corrupted from *fy*, to do; *ia*, it.

Fota. The ceremony of pressing a chief's foot upon the belly of a person tabooed. This word is also applied to their particular mode of compressing the skin to relieve pain.

Fucca-he'. To frighten away.

Fucca-ky. This word means also the bet or stake in a wager.

Gnaho'a. A pair; a couple.

Gna'le. Consistent with; suitable.

Gena'oo. Hundreds: the plural of *tea'oo*, a hundred.

Hege'mo. This word also signifies, in the twinkling of an eye, (literally, the eyelash).

Hela'la. Fruit of the tree so called, used as necklaces.

Ho-Egi. Literally, your chiefs, or your chiefship; a title of address to a noble. See p. 142.

Linga. A vulgarism for the male organs of generation.

Loa'ta. The large black ant.

Mo-ooa, and mo-toloo. Used instead of *gimoooa* and *gimotoloo*, after the preposition *ma*.

Mow-ooa, and mow-toloo. Used instead of *gimowooa* and *gimowtoloo*, as above.

Nava. Glans penis.

Noa-ai-be. In vain; unfixed; unsettled; to no purpose.

Now-ooa, and now-toloo. Used instead of *ginowooa* and *ginowtoloo*, after the preposition *ma*.

Omy', (from omi my'). To bring here.

Seooke'le! See *seooke'*.

Tafanga-fanga. The plains or open country.

Tango. To wander by night; to lie in wait for.

Teca. This word also means the string of a bow.

Tenga-tangi. Sickness: (this word is only used in respect to chiefs, but Tooitonga is an exception. See *boo-loohi*).

Tocooa. This word is only used in junction with *coeha*, what? as, *coeha tocoo'a*, what do you say.

Tooange. Standing against.

Tooboo-ange-co. To become like.

Tow. To wage war; in a state of war: this word also means the enemy.

THE END.

ERRATA.

VOL. I. p. 139, l. 11. For *Finow's (aunt)* read *(Finow's aunt)*.
p. 146, l. 12. For *teu* read *teoo*.
p. 151, l. 8. For *to it* read *to its inconveniences*.
p. 330, l. 27. Before *every man* insert *almost*.
p. 410, l. 12. For *would* read *could*.
p. 459, l. 1. For *or* read *nor*.

VOL. II. p. 36, lines 9 and 12. For *toogo* read *toogoo*.
p. 87, l. 17. For *leastly* read *least*.
p. 138, last line. For *only* read *particularly*.
p. 139, l. 1. For *not* read *scarcely to those*.
p. 227, l. 5. For *eight* read *eighty*.
p. 247, l. 17. Omit the *colon* after the word respiration.
Ibid. l. 29. For *arrow* read *stem*.
p. 366, l. 16. For *them* read *they*.
p. 382, l. 24. Omit the semicolon after the word *walking*.
p. 394, paragraph 11. Wherever the word *malo* occurs omit the comma after it.
p. 403, l. 16 of the Tonga. For *gitowloloo* read *gitowtoloo*.
Ibid. l. 22. For *ootoo* read *oota*.
p. 406, last line. For *faooa* read *faoo*.

THE VOCABULARY.

Verb. *A*. After *persons* read *or places*.
Verb. *Atoo, towards*. For *third* read *second*.
Verb. *Cobechi*. For *worked* read *embroidered*.
Verb. *Oolooagi*. As another signification insert *former*
Verb. *Tai-fucca-ilonga*. For *with* read *without*.

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